

THE CASTELL OF

Memorie : wherein is con-
teyned the restoring, augmenting,
and conseruing of the Memorie and Re-
membrance, with the safest remedies,
and best preceptes therunto in any wise
apperteyning : Made by Gulielmus

Gratarolus Bergomarin Doctor of

Artes and Philosophie.

Englised by Wyllyam

Fulwode.

The Contentes wherof appeare in the
Page next folowyng.



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the half Eagle & the Keye.

THE CONTENT

THE CONTENT

The i. Chapter declareth what Memory is where it flourisheth, how profitable and necessary it is, &c.

The ii. containeth the chiefe causes, where by the Memorie is hurte, with theyr sygnes and cures.

The iii. sheweth the principall endowages of the Memorie in what sort fouen they be.

The iiij. telleth lykewise the perticular helpes of the Memorye.

The v. comprehendeth certayne best approved and chosen medicinable compounded remedies, and preseruatiues greatly encreasynge the Memorie.

The vi. expresseth Philosophicall Iudgements, Rules, and Preceptes of Remembraunce.

The vij. Chap. entreateth in fewe wordes of locall or artificiall Memory.

Last of all is put a briefe Epilogue of the fore sayd treatise.



To the right ho-
norable, the Lorde Robert
Dudley, Paister of the Queenes
Majesties horse and knight of the most
noble order of the Garter: Willyam
Fulwod hartely wisheth long life,
with increase of godly ho-
nour and eternal felicity.



3th noble Pari-
milian,
king of Boemia:
Defended hath this
worthy worke
in Latin tongue (I saie).

With that also the godly prince
Edward, our late good king:
In French the same accepted hath
as a right needfull thing.

I thought therefore my duty was,
(most honorable Lorde):
To write worthy captain now to chuse
who with benigne accorde,

A. G.

In

The Epistle

In English wold bouche safe to saue,
this Castle from decay:
Protecting it from enuious townes
that runne at large alway.

But whom might I rather elect,
my Patrone now to bee:
Then one who doth most me excell,
in perfect clemencie?

In seruient zeale to godlynes,
in fauour of the iust:
In forwardnes to all good works,
the truth this tell needs must.

A note of highe Nobility,
a vertuous one in deed:
Whose good report hath caused me,
thus boldly to proceed.

Right happy sure may be his realme,
and praise to god extend:
Whether in such pryncet peeres do rule,
as Moses doth commend.

Exod. 18.
Deut. 1.

Dea

Dedicatorie.

O how blest it is of God the lord,
that hath such worthy states:
Who righteousness rightly exalts,
and wickednes abates.

These golden giftes of godly grace,
thus planted in your brest:
Haue forced me to this so; ayde,
where plenty is expect.

Receue therefore (O worthy Lord),
an humble harte and true:
Protect also the Patronage,
which I submitte to you.

And graunt y these my labors small,
may passe vnder your name:
Sith that this worke descended hath,
from Princes of great fame.

For though that all Forgetfulness,
be banisht from you quite:
Yet hope I that this Treatise shall,
you honor much deelyte.

A.ij.

Con.

The Epistle

Considering well the worthines,
of perfect Memory:
And what effect it furnisheth,
in all affayres. for why?

Like as Oblivion is the losse,
of high renowned actes:
And causeth many worthy wightes,
forgo both fame and factes.

Like as it is an eating moth
and sore corrupting rust:
Abasing things of noble state,
no better then to dust.

Like as it is a Chace great,
confusedly compact:
Wherin al things both good & bad,
haue true proportion lackt.

So Memory doth still preserve,
eche thing in his degree:
And endreth vnto euery one,
his doughty dignitie.

Dedicatorie

So doth it pounge ech mans estate,
and skoureth it full bright
Wherby appears as in a glasse
his linely shining light

So doth it geue and attribute,
to good thinges good reports
To bad lyke wise as they deserue,
in iust and equall sort

How can y Judge iuste iudgement
except he call to synder
The matters hanging diuersly
the truth thereby to fynde

Howe shall the Preacher wel recite
his matters orderlie
If that he be forgetfull of,
his places what they bee

How can y Captayn well conduct
his soldiers in array
Or els preuent his ennemyes,
if Memory be away

A.iiii.

Howe

madonall

myrrall

Judge
nam

Preacher

Captayn

The Epistle

Marchant. How shal the Marchant safely kepe,
his recknings from decay;
If his Remembrance shal be in faile;
though writing beare great sway?

Lawyer. How can I Lawyer plead his cause;
before the iustice seat;
If he his clients matters shal,
at any tyme so great?

**Husband-
man.** How shal the Husbandman provide,
all seasons to obserue;
If he do not remember well,
or any wise doe swerue?

God. How needfull then is Weisdom,
to rule a publike weale;
In things deuine & eke prophane;
God graunt it neuer faile.

God. How can it at any tyme,
be spared in the felde;
That is so requysite at home,
and strong defending shilde.

Dedicatorie.

A good wit some may learne things,
and vnderstand the same:
But them still to retayne and keep
in such order and frame,

That nothing be wanting therof,
when iust occasion shall
procure rehearfall of such thinges,
as did to vs befall

Is thoffice of the Memorie,
the greatest giste that can
here in this world by any meanes,
come vnto mortall man.

For what helps it good booke to read
or noble stoopes large:
Except a perfect Memorie,
doe take therof the charge?

What profits is most worthy thinges
to see, or els to heare:
If that the same come in at thone,
and out at thother eare?

A. b.

Why?

NOTE

This volume
tight binding and
effort has been m
duce the centres.
result in d

X
e has a very
and while every
n made to repro-
s, force would
n damage

The Epistle

Wherby then the matter is so plain,
that need (a perfect ground):
Doth vs compell to say no lesse,
when truth is truly found.

Therefore I breisly thus conlude,
take Remoye away.
What is a man: what can he doe:
or els what can he say?


Restore the same to him againe,
in full integritie:
It will him sone reduce in dede,
to all felicity.

Wherin god graunt your honos may
longe here with vs endure:
And afterwards in heauens hie,
among the Angels pure.
Amen.

Your honors most humble
W^m alliam Fulwood.

The Translator

to the Reader earnestly de-
syreth grace, mercy, and
peace.

 Amongest other
there bee two
seuerall causes
(good Reader)
whiche instiga-
ted me to enterpryse and pub-
lish the translation hereof.
Partly, because of myne own
exercise and commoditie. But
chiefely and especially, for the
common vtilitie and profite
of my natie countrey. The
aduancement and benefite
whereof euery man is bound
bothe by nature & conscience
to study for all meanes possi-
ble

To the Reader.

Math. 35.
Luck. 19.

Plato.

ble to the vttermost of his power: and for that purpose to distribute accordynge to the greatnes or finalnes of the talent ininistred & lent vnto him: to the end that the same (be it neuer so lytle) yf it maye in anye wise profite, doe not remaine in him as dead and frustrate: but rather that it be bestowed forth to encrease and fructifie. Consideryng in deede that (as Plato sayeth) Non solum nobis sumus; or-
tibus nostri partem patriæ vendicat, partem parentes, partem amici.
Accept therefore in good part (gentle Reader) my labours suche as they be: wherein yf thou shalte fynde any thing either not easye to be come by,

To the Reader.

by, or obscure and darke to
thyne vnderstandynge (as
perchaunce in artificiall Me-
inorie): thou must diligentl^ye
and circumspectly often per-
use the same, whiche if at the
length thou canst not vnder-
stande, Doe not therefore op-
probriously contemne it, but
rather aske counsell at some
other, for Non cuius homini contin-
git adire Corinthum: or elles re-
pare to easyer and playner,
wherof there is in this trea-
tise greate abundaunce to
the same effect what soeuer
it be: for I haue not presumed
to lessen myne Authour, and
therefore reporte me fauou-
rablye. In whiche doyng
thou shalte styll encourage
and

To the Reader.

and prouoke me to further
paynes, I truste to thy fur-
theraunce, and the glorie of
almightye God the father,
the Sonne, and the Ghost:
to whome be laude and
praise worlde with
out ende.

Amen.

This .xx. of Nouem-
ber. 1562.

Lege & perlegé:

Ne quid remeré.

The Bookes verdicte.

*A Castell stronge I doe present,
well furnished and sure:
Munited eke with armour bent,
For euer to endure.*

*Which hitherto longe tyme hath bene,
In (limbopatrum) hidd.
But now at last may here be sene,
from dangers men to ridd:*

*Procuringe them a perfect state,
And safe security,
Whereby they may fynde out the gate,
Of wisedomes lore. For why?*

Sapi. 6.
8. & 18.

*He that hath lost his Memorie,
By me may it renewe:
And he that will it amplifie.
Shall fynde instructions trewe,*

And

And he that will still kepe the same,
That it shall not deaie:
By me must learne the way to frame:
And my precepes obaie.

Lo here ye see my full effecte:
And that I doe intend:
The secrettes therof to detect.
That therby wittes may mend.

Then Iudge me,
As I am worthe.

What Memorie

is, where it flourisheth, how profitable, and necessary it is.

The first Chapter.



Memorie is by the
whiche the mynde
repeateth things
are past. It is a
stedfast perceyving
in the mynde of the

A definiti-
on of me-
morie.

disposition of thinges and wordes.

As (Aristotle supposeth) it is an
imagination, that remaineth of such
thinges as the sense had conceived.

Aristotle.

Also by the sentence of Plato, Memo-
rie is a sense & a safetie (or safe retel-

Plato.

ning of thinges): for the soule obtaineth
by the office of the senses whatsoeuer
thinges chaunce vnder the sense, and
therefore it is the beginnings of an
opinion. But by the mynde it selfe
it considereth intellectuall thinges,
& so is it become intelligence. Yet the

B.4.

Memory

The Castell

Memorie being lost, it is renewed a-
 gaine by remembraunce: for where-
 as forgetfulness or the losse of Me-
 morie is double, to wit, perpetuall
 and temporall (or for a tyme), in this
 verely remembraunce worketh, of
 the which it shalbe spoken hereafter
 in his place. Neither is inuention or
 imaginatio of y one part of the soule
 or braine, and Memorie of the other:
 but they are in one same subiecte
 thing and the functions of the same
 part of the soule, and either of them
 is of y hole brayne, in whose hole bo-
 dy y soule (being y principal parte of
 vnderstanding) is dispersed: yet haue
 auncient Writers (not withoute a
 cause) saide that diuers partes of the
 head and braine be occupied of these
 functions of the soule: Memorie
 therefore hath his seate in the hinder
 part of the head in the thynde Ven-
 tricle, whiche is also called *Poste-
 rius*. It would be long and altogether
 superfluous to discourse of the other
 functions of the soule.

The seate
 of the Me-
 morie, is in
 the hinder
 part of the
 head.

of Memorie.

superfluous here (where I stande
 brenitie) to describe the Anatomie of
 the whole braine, the whiche is to be
 seene in the bookes of manye, especi-
 ally of the learned yea and diligent
 Andrea Vesalius. Yet will I bryefe-
 ly speake somewhat making nerer on
 to our matter. There be three opera-
 tions of the soule in the braine, scilicet
 (scilicet) (or) imagination), reasonyng (or)
 iudgement), and Memorie (or) re-
 memburaunce). The two first haue
 their operation in the two greater
 Ventricles of the braine, and the
 thyrde is exercised in thirde and les-
 ser Ventricle. In the concavities or
 holowes of the braine is frequen-
 ted a kinde, small, pure, and moost
 cleane spirite, and suche a one is car-
 ied to the Memorie: the which surely
 hath neede of the clearenes and sub-
 tilite of the spirite. For if so be that
 that waye be not opened by the whi-
 che the spirite passeth to the hinder

Andrea ve-
 salius.

The sculo
 hath. 3. ope-
 rations.

The spirite
 is exercised
 in the con-
 cavities of
 the braine

The Castell

part (oꝝ *Puppis*) of the braine, the man remembꝛeth nothing: and contrariwise they that haue a swifte openinge of that waye, are wise, and answerē spedely, as are diuers cholericke persons: and they that haue that openinge slowe, are dull and slack to learne and to answerē, and such are foꝝ the most parte stematicke oꝝ melancholicke, vsynge grosse and much meates and drincks. Certainlye there be fewe founde that are indewed with a good witte and an excellent Memorie of Nature: foꝝ because that witte betokeneth a subtile and softe substance of the braine, and Memorie a permanent substance. Also Galenus saith in his. xii. Chapter, *Artis medicinalis*, that witte declareth a subtile substance of the braine: and the dulnes of vnderstandinge, a grosse substance, &c. The spirite seruyngē foꝝ this office, doth see vpwarde from the

Galenus
chap. 12.
Artis Medicinæ,
dico,

of Memorie.

the heart thorough the synowes to the head, and is nourished with an outwarde compassing ayre, & obtayneth a longe continuance. And to be short, al Philosophers do accorde, that Memorie is most of strength by the good temperature of the organs or seate, in the whiche the soule doth exercise this office. And it shalbe a token that they haue a good Memorie, whose hinder part of the head is great and longe: and they a weakie Memorie, whose hinder parte of the head is as it were playne and equall with the necke. It is also to be knowen that it causeth wisdom by the goodnes of the spirites: and those are good spirites, whiche be tempered with clearenes mouing and subtilitie. Plato in *Theateto* saith, that the soule is not well at ease in a body that is thicke or muddye, or that hath the fleshe to soft, or harde.

And vntemperatnesse chaungeth

B.iii. many

a yelc 6
Liber 2
de Corpore
p. 11
m. 17

Plato in
Theateto.

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Intemperat-
nes is the
cause that
the eares
be great.
Aristotle. 1.
De anima-
liū natura.

many wayes: For sometyne a body
shall bringe it oute of the mothers
wombe so stronge and violent, that
not onelye the Memorie, but also the
reason shalbe hurte, in suche sorte
y even folishnes shall happen there.
Withall: the whiche amongst the o-
ther signes that it hath, is the cause
that the eares are verry great and
erected, as Aristotle reciteth in his
firſte *De animalium natura*: Who
so chaunceth to be borne when the
Moone doth encounter the Scorne,
wandering through Aries and Scor-
pio shall haue his brayne so afflicted,
that beinge somewhat growen in
yeres, a melancholicke passion shall
beginne to spring. Also this intem-
peratnes of the brayne commeth
manye tymes of ill nourishment,
sometyne of the vniwholsome ayre
that is aboute vs: For it is an olde
sayinge, there as the ayre is dryer,
there also for the most part the wits

*Incorpo as
Beytho*

of Memorie.

be sharper, and the soule wiser and
prompter; euen so a thicke & grosse
element causeth the wittes to be
duller. Of the same diet is reason,
as also Galenus saith in his booke

Quod animi mores, &c. The Memorie
is also is weakened of chaunce, of
being stricken, of sickennes and di-
uers other lyke accidentes, whereof
there maye be had manie examples
aswell in Thucidides in his seconde
booke belli Pelop. as in others: a cer-
teine person beinge stricken with a
stone, forgot onely his learninge, be-
ing fallen from a hye house, losse the
remembraunce of his mother, kins-
folkes and neighbours: also Messa-
la Coruinus the Orator forgot his
owne name. Beholde therefore how
fraile this most precious treasure of
man is. Memorie (as Seneca wit-
nesseth) is the principall commodi-
tie and profit that mans nature can
receyue; for it is an easie matter for

Galenus
*Quod ani-
mi mores,*

&c.
*Memorie
weakened
by stroke*
Thucidi-
des. 2. booke
belli Pe-
lop.

Messa-
la Coruinus.
*forgot
his name*

Memorie
is the chief
goodnes
of man.
Seneca.

W. ill. Audious

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studious persons to read many thinges, and it is not difficile for a good and an exercised wit to vnderstande the same: but to heape them together, and to conserue them in the coffre or secreete of the Memorie in such sorte that thei slippe not away, is the most necessarie and principall goodnes of mans lyfe. As Plinius reherseth in his. vii. booke, the. cxiij.

Plinius. 7.
boke. 14.
Chap.

Cyrus king
of the per-
sians, *and*
spelled now
Mithrida-
tes king of
12 nations.

Chapter. Cyrus king of the Persians called all his souldiours name by name. Mithridates also who was king of two and twenty nations, did vnderstande and answer so manye languages without an Interpreter: there wanteth no examples of the excellentnes of Memorie, whiche men haue had almost in all tymes. They therefore whiche haue not so excellent a Memorie, muste by laboꝝ get the same, withoute the whiche a man shall scarce attayne vnto anye perfectio: for it chaunceth many times that

of Memorie.

that somuch the moze that a man excelleth in Memorie, he also somuche the moze flourisheth in wisdom, except it be some sluggish or idle personne. And y^e Poetes not without a cause haue seyned wisdom to be y^e daughter of Memorie: & of her it is rightly wyttē.

Wisdom
is the
daughter
of Memo-
ry.

*By painefull use begot I was,
a worthy wyght and cleare:*

*By Memorie brought forth no lesse,
who is my mother deare.*

Diuers aged persons vsing this practise, & applyng themselves to study haue in fewe monethes proceeded learned. Therefore we will declare in this worke, by what meanes it maye be gotten, encreased and kepte. For it is manifest by dyuers learned men, as also by Cicero, that Memorie hath a certayne cunning or practise and that it proceedeth not altogether of nature: so therefore we will first teache by what kynde of luyng and by what medicines it maye be gotten

*Gom. d.
Erich.*

Cicero.

13. b.

and

*disproportion
memory is
intraill*

The Castell

and established, expressing by these, excellent, and (by vse) approued preceptes. Afterwardes, we will briefly entreat of artificiall Memory, which of it selfe is naturall, but it is confirmed by certayne preceptes, and consisteth in obseruations, places, and Images (or figures).

THE SECONDE CHAPTER

containeth the cheife causes whereby the Memorie is hurte, with their signes and cures.

Coldenes
and moist-
nes are co-
traries to
the Memo-
rye.

There be two principal causes which hurte the Memorye, to witte, coldnes and moistnes: the whiche coldenes is either alone, or els ioyned with moistnes, we will omitte to speake of the corruption whiche commeth of ouer muche heat and drynes. Yet coldenes hurteth more then moistnes: for coldenes both confound the nature, & worketh not in it but as an vnder rulling instrument.

of Memorie.

Arument. And moistnes is contrary to the retentive, the which is comforted with a proportioned drynes: for superfluous drynes is hurtfull especially to the apprehension, whilest it hindereth that formes or likenesses can not be receiued and settled in the same. It is the nature of coldenes to cease, and of heat to moue: therefore coldenes hindereth the mouinge necessarye to the Memory. And moistnes hindereth the retayning thereof. To be breife, seing that forgetfulness is the daughter of coldenes, as Paulus Aegineta, and others doe testifie, it is to be said & affirmed, that coldenes moze hurteth the Memory, then moistenes. For the figure or kynde of coldenes which congeleth humors and spirites, can not be conceaued. The sleepings also of such whose Memory or vnderstanding perisheth, are to be obserued, to witt whether they be vehement or moderate sleepers, or

The natur
of coldnes
is to re-
presse, and
the nature
of heat is
to moue.

Forgetful-
nes is the
daughter of
coldenes.
Paulus Ae-
gineta.

al-

The Castell

altogether not sleepe, but haue it according to the course of nature. And so shall you synde vntemperatenes the vanquisher: and shall knowe also that moystnes & drynes be the contraries: moystnes, because of ouer much sleepe: drynes, because of ouer much watchinge: and that of the meane of these twoo, equalitie, and the good proportion of humours proceedeth. Moreover it is to be considered, whether any thinge be voyded out of the nostrells or mouthe that cometh from the head, or whether those places be altogether drye or but partly: the knowledge of whiche precedent causes and shewes will geue to vnderstand the disposition of the head, whereby mai be ministred a fitte remedye according to the disposition of the personne. They that haue greate dryenes of the brayne, are very desyrous of muche sleepe, whose mouthes are full of spittle, and their nostrells

{ The signes
of moiste-
nes.

of Memorie.

Postrells and eyes frequented with
sleame: all their Portions are dulle.
Suche kynde of people doe remem-
ber thinges present and lately done;
but being done long agone, they doe
either neuer, or with great paine re-
member them. For suche is the na-
ture of moistenes of the brayne that
it easely receyuethe what impres-
sions or inscriptions it listeth and with
like easenes loseth them againe.

Wheras drynes ruleth or reigneth, The signes
of drynes.
whiche is contrary to moistenes, it is
known by the contrarie signes: the
head shalbe geue to watchinges and
lightnes; and seldome doth the nose,
the rouse of the mouth, and the eies
expell such superfluities: the eyes are
holow: they sone become balde: the
eares abound with earwaxe. And as
concerninge that it appertayneth to
the Memorie: present thinges are
more difficultie receined or inscribed
then things past, and being receined
they

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they doe longer abyde: whereof it cometh to passe, that we haue a better Memory & utterance, of olde things, then of newe. Ancient men may herin be an example vnto vs, who will orderly recyte seates done from the beginninge of their age: but present thinges they eyther doe not remember, or els doe confounde them in uttering. And this happeneth vnto aged men: because that the state or disposing proceedeth of frequented actes: wherby it cometh to passe that extreme olde men doe well remember auncient thinges: because they haue often pondered either them or & like. But they doe yll remember newe thinges: because that the imprinting of them in theyr Memorye is not easie by reason of the hardnes of the instrument of vnderstanding.

The signes of oldenes. Where as Corderus ruleth, there the face is white, the eyes are feeble, the beynes can not easely be percey-

of Memorie.

ned: they be gotten to muche slepe,
those partes that belonge to the head
shalbe but litle warme, no; ruddye,
the minde shalbe astorped, the head
troubled with giddinesse, and shall
bring things to remembraunce with
much a doe. Thys qualite (as we
haue said before) is very hurtful, and
dothe diminishe the powers of the
minde, and maketh them dull: for as
it is the proprietie of heat to moue, so
is it the nature of coldenes to hinder
the mouing: and take this for a gene-
rall rule, that the braine of a liuinge
body is warmer with a somers aire,
then otherwyle, as also Galenus
saith in his booke *De usu partium*.

But when Heate flourisheth in the
brayne it is easely knowen by these
signes: for suche partes as are about
the head, are warmer and redder,
then those that be farre of: you shall
perceiue the eyes to be more rolling,
and the beynes more apparante: As

The signes
of heate.

fone

The Castell

stone as they be boyne their heares growe fourth, and are blacke, harde, and curled: they are contented wth smalle and shor^{te} sleepes, they haue quyknes of motyons and remembrance. But if the heat doe encrease and become vnnaturall, they shalbe very vigilant. This ouer much heat doth boile the liuely spirites, and consumeth them into smokes and vapours, and burneth & iuyces which be apte to ingender spirites wherby they be destytute of a good or false Memorye.

But if the two qualities be Joy^{ned} together, you shall knowe they signes by as greate a proportion, as these qualities be great, or lytle. And the iudgement of the foresaid things shall not be difficulte, as if that heat and drynes were without tempera^{ture}, there shalbe a permixtion of & sence, or a frenesie accordinge to the greate or small degrees of the qualities

of Memorie.

ties. And therfore it is manifest that the Memorie may be kept, encreased and exercised by the science or practise of phisicke, seeing that by sickness it may be diminished, hindered, and losse.

Memoria
maye be
holpen by
phisicke.

Therfore as concerning the means to cure it, firste of all the seedinge or kynde of lyuing must be altered according to the varietie of the causes, as we will herafter shewe. But first it is to be noted, that the forgetfulness which cometh of nature cannot easely be taken awaye, nor the which cometh of a hote and dry cause, the rest of the bodye remaininge sounde and perfecte. This also chaunceth some times, that the Memorie maye be diminished or losse by an vnaccustomed waye: & then it is to be feared of a worse sickness, (except it be speedily remedied) to witte of the Lethargie, falling sicknes, Apoplexie, Palsie, and other such kinde of dis-

The means
to cure
the diseases.

The Castell

*if it fall
shewes*

*the
of
the
the*

*the
the
the*

seales the which are engendred of
flame in the brayne, for the which
recourse must be had to the phisiti-
ons. Also if the Memorie be perished
by extreme age, it is not in vaine to
be laboured to be gotten againe by re-
medies but onely muste be conten-
ted with a convenient kind of living
or feeding, and must have ministered
sucking moiste & restorative meates
and liquaries, and suche as may
take away the dymnes.

If the hurting of the Memorie come
by vehement purgations and other
brunefurable tymptines, or of dymnes
it must onely be remedied by good &
nourishing meates: for y^e body being
strengthened, & y^e forces and powers
gotte againe, the Memorie is restored
and fortified. Therefore meates being
ful of good hume do help much, which
be easely concocted & digested in the
ventricle: the more moist be the, ripe
and alaced with water the exercise must
be

Observati-
ons belon-
ging to
the Memo-
rye.

W. G.

of Memorie.

be moderate & without wearines:
the head must be lightly rubbed: they
must slepe long: they must lye softe:
they must vse bathes of warme wa-
ter: they must aboide sweatinge: the
head being shauen there must be po-
wred on *Epithemata* or *Fomentations*
of the decoction of flouers of Camo-
mill, *Oriloge*, *Linsede*, husked *Bar-
ley*, & Milke newly milked: it must be
anoointed in wth oyle of *Lilies*, or of *Al-
monds*, oyle of *Dialtee*, (in *h* French
Guimauues), & with fresh Butter. Let
them take cōserue of *Borage*, *Beu-
glosse*, *Orange pilles* preserued, and
suche lyke.

If the annoiance of *h* Memory come
of a colde vntemperature of *h* braine
alone wthout substance, let coldnes be
set against heat, & likewise drynes a-
gainst moistnes, but neuertheles mo-
derately for in heat & naturall drynes
the proportio ought to be most equal
to the ende, *h* nothinge be to muche.

C.ii.

be:

*of drye and
rubben but
indolent or
laphidians
and lyphe
papp wing
pst bat
wth ath b^{at}
l^ouid pst*

Other ob-
seruations.

The Castell

because that a naturall heat is not a pure heat, but compounded, in ϕ which there is a proportio of most equalitie. For all kinde of heate causeth not a good Memorie, nor al kinde of drynes but ϕ which is of a temperate proportion, and floweth not into an immoderate vntemperatnes, which hath ϕ power to take away ϕ acte of it owne vertue. Therefore it is to be take hede lest the brayne be made to hote, or to dry. And he that hath a temperate heat let him take hede that he meddle not with any medicines. They therefore that haue the Memorie corrupted by vnrmeasurable heat & drynes (ϕ which being ioyned together doe ofte cause frenesies & dotings) must haue Oxirhodinum, powdered vpon their heades, & it shalbe easye to heale the rest with suche things as doe coole, & moisten. And if the hurte come of ouer muche heate ioyned with ouer muche drynes, (the whiche chaunceth commonly either

Note.

of Memorie.

either because of longe sicknesses,
or of excessyue labours of the bodye,
or of spere sorrowfull and earnest
affections of the mynde, by the which
the forces and powers of nature are
greatly opened or wried & the line-
ly spirits dissolued and wasted) moist-
ning and meanchly warminge medi-
cines hauing strength together, shal
be very defensible and necessarie.

But when the qualities shall doe
harne not alone by theselues, but yf
there shalbe also great aboundaunce
of humours we must beginne w eua-
cuations & pourginges in prouiding
before a concoction or digestiō, if nede
be. The abundance of bloude requi-
reth yf cutting (or opening) of a vaine
which must be done w the counsel of
a lerned Physitian: & let the veyne vpon
the shoulder be opened, the which
is called *Cephalica*, if the head only be
hurthened: if yf whole body be geued,
the inward or middle veines must be

Other ob-
servations
for the Me-
morye.

C. 17.

opened

The Castell

opened. If a pelotie or fleamy choler abound, by the advice of the phisitian, it may be purged with medicines & drive out choler, as with Mustarde, Spenna Cassia, fumes of Roses, electuarie of Roses, Symp of Roses resolution of tartaryre, Tamarisks, or with golden pillis & such like. If it be a blacke choler or melancolie, it must likewise be remedied by comiment andes ministered by expette phisicians as to the sleeping or infusion of Sene of Epithimum, of Theriac, in them that be stronger. Diaphne, pillis ande, &c.

More obser-
uations.

But if the cause be (the which in a manner chaunceth allwaies) colde and moistie, these means shall serue to cure it: & first as touching their timing let the abode asmuch as is possible, in a light & cleare aire not windey for the winde do hurt much. And let them answere to eate any thing that encreaseth heate, as all colde things, and like

*well fange & in
a cold flume*

of Memorie.

like toisse vapourous, as onions, and
 aboue al things þe fatnes & lothsome-
 nes of meates, or rauones, & muche
 drinke, let the forbare much eating
 of fruites, meates of hard digesting,
 washing of the clowes with to hote or
 to colde water & to much drinke of
 water or wine. Wherefore meates þe
haue good nourishment, & ingender
swarme & lively blood, are very hel-
ping & necessary: as weethers mutton,
& fleshe of Goates, Capons, Phean-
tes, Partridges, whose eggges are of a
singular power in this behalf, pigges
turtle doves, like sparrowes, larks
thrushes or thrushes, & Doves be-
ing dressed wth hysope, fennell, thyme,
maioran, Rosemary, Cloues, maces
Ginger, Peper, Cinamon, Juniper
beries, chiefly in winter. Let the eate
no kind of liuing thing that is newly
brought forth, because their fleshe is
stinky & clauing: nor þe braines of any
thing because they be fleamatike, or

Meates per-
 mitted to
 the paci-
 ent.

Meates for
 bidden the
 patient.

C.iiij.

cept

The Castell,

cept the byaines of a Herne, for they be peculiarly & chiefly praised.

Let the also forbear Barow (which is in bones) Cranes fleshe, fysh, especially if it be clammye and nourished in ditches or holes, colde pot Herbes, Pilke, Cheese, especially much, or noughtie fruites moiste & not ripe or ofte, but sometimes they may eat sharper or tarter meates, cheifly in winter, as Garlike, Penitroiall or Calamint, Capers being watered, mustard is praised of Pythagoras: they must eatte little & especially at supper: they must drinke no water except it be sod with Hony, or Cinamon or some other pleasant spices. They must absteyne from ouer much slepe, and not to slepe in the day tyme, nor vpon the noddle of the head, nor vpon to much fulnesse of meate: let them also take heed of ouer greate watchinges, for it weakeneth the spirite, and resolureth it and stuffeth the head.

Pythagoras

Moderate
use of wine
allowed.

~~Cy~~
not on
dolo

Let

of Memorie.

Let their exercise bee walkinge a
 brode, and that before meales, with
 the rubbing of the parts of the head
 (but hauing first bene conuenient-
 ly purged) with course clothes, and
 of the secte and handes, but mode-
 ratly, and the whole body muste be
 rubbed firste, then afterwarde the
 head, and let the rubbing beginne
 at the legges, in rubbing by lytle
 and lytle the bypper partes, that the
 substance may be drawen downe-
 ward. Let them not remain aboute
 pooles, fluddes, and moist sokye pla-
 ces, let them auoyde southe wyndes
 and rainy weather, let them dwell
 in lightsome and hie houses, let their
 head be annoynted with helpinge
 and conuenient oyles (as it shalbe
 also declared hereafter). Let them
 take heede of to muche frequenting
 of the act of generation, and al thin-
 ges that make feeble the braine, so
 the principall being weakened, that

Certaine
 exercises.

24

*Rubbing
 the head*

C.v. which

The Castell

Sundry me-
dicines, re-
medies,
and oynt-
mentes.

which springeth thereof must nedes
be hurte. Let the body be kept cleare
without superfluities. If therefore
the fleume be colde and grosse, it
must be attenuated, concocted and
prepared to be voyded forth, with
Dryngell compoynde or squillitiche
or made *De quinque radicibus*, of *Soti-*
chas, of *Rabishe* rootes, with *Rols*
honnye, as neede shall require, and
with conuenient waters or decocti-
ons. And to bryng forth the prepa-
red substance or matter they muste
haue ministred vnto them *Pilles* or
Cochies, or of the confection called
Hiera Galeni, in puttynge to a lytle of
the oyle of *Castoreum*, and of a *Put-*
mygge. Let there be also added vn-
to it a prepared *Colocyntidis* or *Co-*
loquintida (a kynde of wylde Gour-
des) according to the discretion of the
Physition then present: or let there
be geuen them *Hiera magna*, wyth
Putmygs, or *Hiera Rusi*, of y^e which
Actius

of Memorie.

Aetius in his thyrd booke maketh
mention: also *Terapogadii*, and other
things which helpe the payne of the
head that cometh of fleume: then
after let ther be made Gargarismes
Fomentations, Dyminteltes, lytle
Bagges, and suche lyke: the Garga-
risme maye be made thus.

Aetius in
his 3. booke.

Take *Calomus aromaticus*, Penny-
royal or Calamint, Hyssope, Thyme
of euery one a hand full, let them be
sodde in water euen to the halfe of
the iust quantitie, and to fyue vnces
strained through a Colander, put an
vnce and a halfe of Scillitiche Ori-
mell, and mingte halfe an vnce of
Rosc homie, and let it be gargaled
warne in a morning fastinge. Also
if there nede a Gister, let it be made
accordinge to the diseases that haue
respect to the head: nesynges or ster-
nutations may be prouoked, as with
Pepper, Struthion or Condisi, Elleborus
albus, Lyngwort or neesyng powder,
Floure

Gargarisme
John mas

The Castell

Flourdeluce, and suche lyke: or of these, with Turpentine, and with a Gumme called Ladanum, let there be made sneeshyng medecines. Where ouer yf the fleume procede further, good odours or *Apopplegmatisimi* (medecines that purge fleume and spittle) do much help: Cubebes masticated or chewed, doe succour by al meanes: applye to their eares oyle of Cassoreum, oyle of Lauander, oyle of Spike. If so be y either there be not so great aboundance of such humors in the body, or that the patient be not of so great strengthes, we must first dryue the fleume oute of the whole body by an easie purgation, and because it shall rather suffre y powers and forces to remaine in the members & parts of the body then to take them awaye, therfore let it be in this maner. Take Aloes washed wyth the iuyce of Thyme or Sainzam or wyth their waters one Dramme, Trochisk.

of Memorie.

Trochisces of Agaricke two Drammes, A dramme
is the 3.
Parte of an
ounce.
 mes, Pasticke, Cubebe, Nutmeggs,
 of eche of them sixe graines, with
 pleasaunt wyne let there be made
 twelue pilles, of the whiche seuen
 must be taken in the morning with
 the sirupe of Stiches: and the rest
 three dayes after, two houres after
 supper, afterwarde they muste be
 strengthened with comfortinge ele-
 ctuaries, such as folowe or the lyke.
 But ouerpasseing also y purgig locals
 as aboue, if it be nedeful. Againe for
 the purgatiō these pilles also do pro-
 perlye agree. Take of male Fran-
 kenscence, of fyne Myrhe, of Cin-
 ger, euery of them a dramme and a
 halfe, of the poudre of a Houpe or
 Laptwinges heade . ii . drammes,
 of Calyngalle twoo scruples, of A Scruple
is the third
parte of a
dramme.
 Hieramato: one Dramme and a
 halfe, of oyle of Castoreum, of
 Colocynthis, of either of them half
 a scruple, dresse them wth good

Lur:

The Castell

Strengthe-
ninges for
the paciēt.

Turpentine oz with Syrope of Stl-
chas, and let there be made past (oz
dowe) and minister vnto them but
a fewe Willes, and those great: vpon
a lycht supper goynge to bedwarde;
also suche thyngs as do dissolue may
be taken awaye, that they may onely
nourishe: these are most chiefe and
singuler in this cause, and do princi-
pallye helpe the Demorie. After-
wardes to strengthen the Pacient
let there be made suche an electua-
rye oz in lyke maner.

Take of conserue of Rosemary
flowers, of Baulme gentle, of ethe
of them an vnce, of Helycompane
preserued, of greene Ginger, either
of them halfe an vnce, of Drenge
pilles preserued sixe drammes, of
Dianthiopiperem, of Diambar either
of them halfe an vnce, with a lytle
Aqua vite distilled together wyth
good wyne in glasse vessels, oz
with Baulme water, oz with the
flowers

of Memorie.

Solwers of *Lilium consallium*; mingle them together: and let the Patient take a Dyanne or twaine in the morninge two houres before hys meate, and halfe a dyanne at bedde tyme.

It is also to be noted that the Nucha is colder then the brayne, and therefore it endureth and suffereth colde thinges better then warme, and for that cause it must be remembred, lesse the causers of coldenes, whiche come from without doe not fall vpon the hinder part of the head. Nucha (also led also spinalis medulla) is a substance procedyng from the brayne, alonge the backe.

And therefore suche medecines as cause warmenes as well withoute as wthin the body are to be ministred.

Thyme, Pennyroyall, (or Calamint) Organic (or wyldc Marigam) or suche lyke of this kynde muste be sodden in Winegre and layed to the Nostrilles of the Patient: annoynt the roue of the mouth with verve terts or sharpe medecines. Also in the

Other remedies & ointmentes.

The Castell

the sommer tyme annoynt the out
syde of the head with viarme Oyle,
as is Oyle of Rue, Oyle of Dill, &c.
And in the Winter tyme wyth the
Oyle of Flowerdeluce, in the which
there shalbe sodden comen Sans-
re or bush Calamint, Pepper, Bay
berries, in puttyng to a lytle Vine-
gre soz to make it perce. Also Oyle
of *Castoreum* shalbe verye good to a-
noynt the hynder parte of the head
withall: or suche an oyntment as fo-
loweth.

Take oyle of Tyles, of Castoreu
either of them halfe an vnce, of the
rootes of Acorus or greate Galin-
gale, of Phu or Valerian, either of
them a scruple, of Bellitoxie, of Rue
or Herbe grace, either of them half a
scruple, with as much ware as shal
suffice. Let there be made an oynt-
ment, with the whiche the head be-
ing shauen shalbe annoynted: and
thereupon let there be layed a lytle
bagge

of Memorie.

bagge within the which there muste
be of the flowers of Rosemarie, of
Basilme gentle, of Lavender, ech of
them halfe a handfull, of the flowers
of an Elder tree a handfull, of *Stichas*
ly *Myrrour*, of *Plumegges*, of *Lig*
mini Aloes, of *Sparcs*, ech of them a
scruple, beinge beaten together let
them be put into a silke bagge.

Another ointment greatly helping
the diminution of the *Spemoye* and
forgetfulness.

Take oyle of Elder flowers an
ounce, oyle of Beere. *ii.* unces, oyle of
Euforbium, oyle of *Castoreum*, either
of them halfe an ounce, *Ulniegre*. *iii.*
Myrrour, mingle them together, &
let the place be anoynted therewithal.
Also oyle of philosophers (so called of *Mesue*.
desile) being anoynted upon the hin-
der part of the heade, dothe wonder-
fully repara the *Spemoye*.

Another ointment.

Take y^e rootes of *Rein*, Buglosse

Rein

Rein

Rein

The Castell

Whu o: Valerian with the rootes
eche of them. iij. unces, of oyle of Ca
florem of y. o. iij. yeares olde, of the
seede of Ashe kapes which is lyke to
a bydes tounge, either of them two
dragmes: let them be made into pou
der and mingled together: then take
of the iuyce of *Eufragia* o: *Cypregh*,
of *Clarie*, of *Ueruen*, ech of the. iij.
unces, of the pithe of *Anacardum* an
Unce, of the olde Grease of a mall.
Beare asmuch as shal nede, let there
be made a moiste oyntment, and put
it in a copper o: tinne vessell, that it
may remaine moiste, for els it is no
thing wothe, and therewithal anoint
the hinder part of y head. But if you
will sonner helpe it, o: that the paci
ent haue a colder head and that it be
in a colde tyme, then let the nostrills
within be anoynted with this odoxi
ferous ointment. Take oyle of Swete
Spike an unce, Cloues a scruple, Am
bergrise half a scruple, Muske fyve
graines

of Memorie.

graines, white ~~are~~ as much as ne-
cessary also a droppe of the same, before
the putting in of y^e iwar, being poured
warmed into the eares is verie good.

A plaister also of Mustarde (of the
which Mesue speaketh in the second
description of the booke of *Medicines*)
is very expedient being laid to y^e cold
afflicted hinder part of the head: or els
oyle of Mustard seede.

Mesue. 2.

descriptio.

ne Antido-

tarii.

Also y^e aforesaid medecines, as well as
those y^e folowe (without anye former
purgatio) are very good for them that
are vexed wth coldenes alone without
great moistnes. And besides these be
fours rehered there be other y^e helpe in
wardlye, as righte *Acorus* preserved
which I suppose to be *Calamitis aroma-*
tica or Calyngalle, Sugre, Ro-
sers of Beformye, Rosemarye,
Lavender, Spikenarde, Baulme
Gentle, in puttyng to longe Pe-
per, Cloies, Cinamom, Putmeges
and such like odoiferous things.

D.ii.

Also

The Castell.

Also Ginger preserued the quantitie
of a silberde nut doth help much espa-
cially in a cold and moist ventricke, as
it is almost in all or in y^e greater part
of them that are troubled with suche
cause & disease, for it doth amend the
Pemony beinge taken in y^e morning
(not in warme seas) foure howers
before meate.

This also doth not a litle help.

Take Frakensence, Ciperus, lbg
Peper, Saffron, Pirrhe, of ech alike,
mingle them wth hony, and of y^e same
take every day a draunne at the ho-
wers aforesaid, & specially in y^e mornig.

Another for y^e same purpose cheifly
working in aged persones.

Take of y^e hony of Anacardum, of
whit Frakensence, of Ciperus, of right
Acorn, ech alike. ij. parts, of round
lbg Peper either alike .i. part, of Pi-
robalanū cepulū, ceruleum, either a-
like .ij. partes, of Cummin .i. part, of
Hony as much as shal serue, let there
be

of Memorie.

be ministred. ij. dragmes euery mo-
ning. Diambur also is very good.

Also a confection of Anacardū doth
profit much yf it be wel made, & tised
vi. monthes after, so: it sharpeneth the
witte & sence and purifieth the vnder
standing, it calleth againe y^e minde, it
healeth the lethargie & goutte, it hel-
peth much y^e disease of the ventricule
& the bealy coming by coldnes, but it
is to be geue to them y^e be astonied,
& y^e haue a very colde & reumy head.
And it is thus made: take of Spiroba-
lanū empeliticū, belezicū, of white &
long Peper, ech of the xij. drammes,
of Ginger, of y^e hony of Anacardū, ei-
ther of the an vnce, of oile of Castore-
um, of Stirax or Storax, of Cloues
ech of the v. drammes, of the flowers
of Camomil, of Bay berries, of Cipe-
rus, ech of the iij. drammes, of hony
as much as shall suffice, mingle them
after the manner of an electuary. Let
a scruple of it be ministred at nyght,

The Castell.

of the biggenes of a small of filberdes
nutte, that is halfe a Dramme, with
warne wyne of the decoction of A-
mye and Fenell seedes : it maye also
be taken in the morning.

But let them that take it refraine
from fleumatike meates, from an-
ger, from lecherie and dronkenes,

And before that *Anacardi* be put
into anye compounde Medecynes,
they muste be dyessed in this maner
that foloweth.

Take *Anacardi* and beate them
verie well in a Morter and then put
them in moste stronge Vinaygre by
the space of seuen dayes, then seeth
them wythe a softe fyr in the
same Vinaygre tyll there remaine
but the thyrde parte of the Vinay-
gre : then strayne the Croundes
therof whiche remaine in the bo-
tome of the vessell, after that the Vi-
naygre is firste lyghtely strayned
and polvyed oute, and those groundes
being

of Memorie.

bringe putte through the strainer of
 Colander, occuppe theym in me-
 decynes: so; also the fruytes of
~~the~~ are not putte in mede-
 cyues to be taken at the mouth, ex-
 cepte they be firste dyessed in this or
 like maner.
 If so be you wyll make Honye
 of Anacardum, you muste putte
 wpythe the same Anacardum so sod-
 den in Wynnyge, as muche cla-
 ryfied Honye, and lette theym
 boyle bothe together tyl they be
 thicke, and so shall youe haue
 Honye of Anacardum: the whi-
 che hathe a wonderfull operatyon
 in the foresayde dysseases, yf you
 gette thereof a Dramme or two in
 the morning,
 In Sycepla whyleste the Ana-
 cardy be newe they are putte in
 to purgified Hony, and doe remaine
 long therein, and such is called Honye

The Castell

of Anacardum, and it is used with
out the fruites thereof, and is putte
in electuaries. If ther be ij. drammes
geuen of y. Honey, it reneweth y. Spe-
mony of it owne property. i. of honey

Also Acorn (y. is Calingale) is an
approued thing, being nourished and
sodden in Honey & reserved as y. nuts
& castes are conserued: likewise long
wiper nourished & sodden in Honey &
preserued, for they do kepe & encrease
the Spermoyrat euery time receyue
a Dramme.

Another proued I forme of a powder,
Take Frahenfence a dragma, Cy-
perus, wiper, saffron, Spurge, ech of
them ij. drammes, let the be beaten
fine, & diuen through a searse, and so
make it into a powder, of the which
the patiente shall receyue euery
mornynge when he riseth a dramme
at eueninge when he goethe to
bedde.

Another proued.

Take

of Memorie.

Take Cummy, Pepper either
of them two drammes, whyte Sur-
gar thre drammes: let the be beaten
& reduced into powder, take therof a
dramme every day in the morning,

Another likewise proued.

Take whyte Frankensence a
dramme, longe o: whyte Pepper a
scruple, make them into powder,
which muste be dronke earely in the
morninge all at one draughte, and
that manye dayes, with thre vnces
of Honny water, o: of Cinamon and
Cloues moderately decocted.

Another as good and certaine.

Take Cummy fyue drammes,
whyte Pepper one dramme, righte
Acorus o: Galingale, Cyperus,
black Pyrobalarum, of ech of them
two drammes, Honny of Anacardiu,
(wherof we spake befoze) one dram-
me, common Honny thre vnces and
a halfe: let suche of them as maye be
punned, be punned together, and in-

D.b.

capo

The Castell

incorporated with Honny, and prefer-
ued in a bore: and receyue thereof
euery morning two drammes.

¶ The thyrd Chapter sheweth the prin-
cipall endomages of the Memorie in
what sort locher they be,

It behoneth to auoyde vni-
uersally ratones or indigesti-
ons, as most dangerous and
hurtefull both to the reason, and al-
so to the whole bodye.

Excessiue
use of wine
is forbidde It is verie ill to drynke muche
wyne especiallpe to them that be
stronge: for it doth vehemently moy-
sten the head, and there is almoste
nothing that so soone byingeth For-
getfulness, as doeth superfluous
moystenes.

The excessive outwarde colde-
nes hurteth the Memorie, and chie-
fly in the night when the head is dis-
couered. To goe through wyer in
colde

of Memorie.

cold tymes, and bare footed doeth a-
boye the reste, hurte and coole the
brayne, and weakeneth the eyes.

Also to muche heate doth some-
tymes greatiye trouble the reason
and hurte the Memorie.

You muste forbear the eatinge
of fuminge meates and drynkes,
as Garlyke, Leekes, Onions, al-
so Cheese and Beason: Brothes,
Potage, and all ouer moyste thyn-
ges are to be refrayned, especiall ye
at night: also all ill chelwinge or ea-
ting is noughte.

To drynke after meate (whyles
the meates be digellynge, inter-
ruptyng the same) namelye after
supper, is verye hurtfull both to the
Memorie and the brayne.

Ouer muche reste dothe wea-
ken the heate: reteyneth and aggra-
uateth the superfluties, and there-
fore hurteth the Memorie.

*garlick has
much for
the memory*

*much drink
after meate
is hurtfull
to the memory*

*over much
rest is bad*

The Castell

It is verie noysome to slepe vpon meate, to witte before that the meate be descended into the bottom of the Ventricle: therefore take your slepe two hounts after: hauyng your head lying hie & wel conered, but not superfluously, because that too much conerynge doeth either weaken the head in resoluyng; or els doth stuffe it in drawing.

Frequented benerye doth hurte either with a full stomacke or a hungry, or after the whiche no slepe doth solowe, or nere vnto the Eclipse of the Moone, or with anye other then their owne spouse.

To sleepe hosed and shoed especially with soule sockes, doth hinder the Memorie, because of the reflection of h vapours: feebleth the syght, and causeth the body to warc woths and burne.

Herbes eaten rawe, doe verie muche hurte the Memorie: lyke wile Puttes,

not of
Lup 2 Pol
for small

of Memorie.

Anties, Filberds, & Chelminthes.

Also to see or heare thinges that please not the mynde: and such lyke *Symptomata* or griefes of the minde.

Fearc doth oppresse the Memorie, or enduryng sadnes: also a pen-
sive care of householde busynesse is hurtfull.

Also immoderate sleepe and violent vomitting.

Winegre and all sharpe thinges doe the lyke: but if Winegre be bled wth fatted and steumaticke performes let it be made of stronge Wyne, and let it be warme, and bled seldome & that wth Cynamon: and put Calamus aromaticus or Calingale into the Winegre vessell, Pennyropall or Calamint: There be some saye that the bones of Cockes beinge sucked, do breede the Lethargie.

The fourth Chap. telleth likewise the perticular helps of the Memorie.

The

The Castell

The fruites that bynde oꝝ re-
straine of Nature oꝝ arte, in
keepinge finnes oꝝ vapours
from rysing, beyng moderately ta-
hen after meates, doe greatlye helpe
the Memorie.

The moderate eating oꝝ reſecti-
on of temperate meate and drynke,
as of Herbes and Patryges, and es-
pecially of the braynes, doth not on-
ly comfort the Memorie, but also the
whole bodie: ſo; lyke as *Cacoſimia*
(that is euill nouryſhing meates) do
hurte the workynges of the ſoule: ſo
Euchimia (that is good nouryſhyng
meates) do keepe them ſafe, & chief-
ly in youth. And therefore a highe
witte doth ſeldome ſprynge oute of a
meane oꝝ ſimple ſtarche, except there
chaunce a liberall education.

Moderate and conuenient exer-
ciſe befoze meate, doth not only pro-
fit the Memorie, but likewiſe the o-
ther functions of the body, alſo let the
moving

do as a riddle
it ſeemeth
Leta mean
of nature
be a libe
all Durard

with before
at.

of Memorie.

induing be long, and the exercise laborious, according to the strength of the body, that it may resolue the superfluities and let it be in sayre and drye places: and (if it be possible) let all the parts of the body be exercised.

A conuenient and due expulsion of superfluities by the entrailes, by the rouse of the mouth, by the mouth, by the eares, by the vrine, by the rubbing of the head with a combe, is very expedient to the memoratiue vertue, yf the exercise be done before sleepe and after.

An often callinge to mynde of things seene or hard, doth strengthen and confirme the Memorie: for there is nothing that is so soone encreased by diligence, or diminished by negligence, as Memorie it selfe is: because except it be throughlye tyllid and exercised with a continuall meditation, it is soone corrupted by sluggishenes.

The Memorie muste be exercised.

A tem

The Castell

A temperate gladnes, and an he-
rest delectation, especially in the me-
ditation of sciences, doeth not onely
augment the Memorie, but also the
intellectiue vertue, and all the other
vertues of the body.

To washe ones feete often in
warme water wherein hath bene
boyled Baulme gentle, Baye lea-
ues, Camomile, and suche lyke, is
very good for the Memorie, & head
and the eyes.

To washe ones head euerye
tenth daye with Lee, in the whiche
there hath a whyle sodden Camo-
mille or Asarum, Baulme gentle,
Sage, swete Marjoram, or Marjoram
gentle, Baye leaues, or suche lyke,
and Roses in the Sommer, doth co-
roborat and fortifie the Memorie, as
it shall also be moze plainely spoken
of in the Chapter folowing.

To stande after meales, or to
walke softly by & downe, by meanes
whereof

of Memorie.

whereof the meate maye descende to the botome of the ventricle, is very expedient for the good digestion of the meates.

To take Coriander after meate, being well dyesed with Sugre, doth let the vapoures from ascending to the heade, and helpeth the Memorie: also *Diacordoneon* doth the same.

To chewe Pasticke with a lytle Ginger being fasting, doth purge the heade from moiste fleumatike humors without any greif or paine, and the Memorie being so hindred is therewith comforted, Calingale beinge put to the nostrills dothe strengthen the colde brayne.

Take the whitest Frankensence beate it into powder, put it in pure and symple colde water, and drinke it at the encrease of the Moone, at the spryng of the daye, at noone, and at the Sunne settinge: and it wyll cause a good Memorie, a sharppe

C. A.

Witte

The Castell.

Witte, and dye the brayne and the
ventricle.

Simeon
Serhi.

Simeon Serhi affirmeth that the
Galle of a Partridge being anoynted
once in a moneth, vppon the baynes
of the temples, so that it doe perce
thorowly, is verie profitable to con-
firme the Memorie.

Baulme gentle establissheth the
Memorie, quickneth the witte, and
in what fashion soeuer it be eaten
maketh a mā studious and diligent
the whiche vertue also Cresses doe
bringe to passe in them that be colde
and olde, wherof it is come into a cō-
mon prouerbe, *Ede nasturtium, Eate*
Cresses. Baulme gentle also besides
this bringeth quietnes to the minde
in causinge a pleasant sleepe to come
to the heade: It is also sayde that the
fleshe of A Turtle Dove dothe en-
crease the witte.

Praynt of a
2d and 3d
Do this wa
wife
The braynes of a Henne dothe
helpe the witte and the Memorie,
in

of Memorie.

in suche sorte that it hathe broughte
some agayne to their wittes, that be
ganne to dote.

The seede of *Dammum* oʒ hous
holde Clarpe dothe wonderfullpe
ayde the restoringe of the Memoye,
yf it be taken in poulder with some
meate oʒ drinke. And the scrapinges
of *Puorie* dothe remedye forgetful-
nes, if a little thereof be taken in the
morning in a litle wine.

Also a Crapne of whyte Fran-
kensence when you goe to bedde,
dothe greatlye helpe the clammie oʒ
glewed substance: soʒ it dryeth vp
the moystenes of the heade and the
Ventricle, and so easeth the Spe-
moze. Use thys after a purgacy-
on thwyle oʒ thryse in a weeke, yf
there be much moistnes.

Twoo *Dammes* in wayghte
of the consecryon of *Pleresar*,
stotycum taken when youe

The Castell

goe to sleepe, or Myrobalarium Cepulorum preserved and well chewed beyng taken in the moyrynge so were holowes before meate once in a weeke, dothe wondrously restore the Memorie especially if it be hurte of a moiste cause. For Myrobalarium cepuli, preserved doe strengthen the vnderstandynge and in a maner conserue yowthe. So doe passule.

It is good to take twise or thryse in a weeke preserved Ginger, the bygnes of a small nut or litle chesse nut, for it helpeth muche an emptye stomacke. The confection of Diambar hath the same effect

Remember that in a moyste substance or cause there procede fyrste purginges. For a moyste substance is for the moste parte the cause of the weakenes of the Memorie, as it is alreedy declared.

The

The fiftē chapter comprehendeth cer-
taine best approued and chosen medicina-
ble compounded remedies, and pre-
seruatīues greatly encreasing the
Memorye.

A Medecine wonderfully helping
the Memorye, and lethargie oꝝ foꝝ-
getfulness: it comforteth the ventri-
cle and all the members weakened
by fleume and coldenes.

Take Ginger, Galingale Mastike
Cūmin, Dꝛaganny, ech of the vi.
Dꝛammes, Putnige, Calamus
Aromaticus, Asarum oꝝ Fole foote,
Carpessum, & is Cubebe, Lignū a-
loes, Pace, Percely seede, Ammis
eche of theym .ij. Dꝛammes, whyte
Frākensence, Cloues, Cardanomonum
oꝝ graines, Zedoaria, Piretrum oꝝ Belli-
toꝝpe, Castoreum, lōg & blacke Pe-
per, Costuni oꝝ Cocus, Ciperus, eche
of theym .ij. Dꝛagines dry Mintes half
an vnce: let theym all be pynned and
beaten to poudet, and with a suffi-
cient

The Castell

cient quantytye of Pennydes and of
purified Honnye, let there be made
a linctuarie. The whiche and the
reste also you muste vse, chieslye in
colde wether or not ouer hote, & that
a good space betwene.

¶ Pilles that are good for a lan-
guishing hygne especially in a-
ged and colde folkes.

Take swete Amber or elect Am-
bargrise one Dramme, Lignum A-
loes halfe a scruple, Cubebe twos
scruples: with the purest and sweetest
wyne make. xv. Pilles, and minister
a cople of them before supper.

¶ Cataporia, or Pilles very effectua-
ll to the Hemorrh.

Take Cubebes, bushe Calamint,
Putniges, Cloues, eche of theym a
dragme and a halfe, pure Franken-
sence

of Memorie

sence, fine Pirrhe, orientall Ambar-
grise, ech of them a Dramme & a halfe
Muske. v. graines: with Maiorā wa-
ter make Pilles, & geue one at bedde
time, and two at Sunne rising syue
howers befoze meat, in Sommer by a
monthes space, in the spryng and in
haruest seldomier.

¶ An odoziferous or swete smelling
Apple for the Memorie

Take the rootes of Flour de luse
ce, the seedes of Heselie or Nisar,
that is, Syler montanum or wylde
Cummin, Stichas, eche of theym
two Drammes, Puttmygge half
a Dramme, Minte a Dramme, Am-
bergrise, Frankensence, bushe Ca-
laminte, Storax, Lignum Aloes
eche of theym halfe a Dramme,
Labdanum as muche as shall suf-
fyce, make thereof an Apple by arte:
the whiche notwithstanding in win-

The Castell
ter must be made of warmer things,
and in sommer of colder.

A moste proued Experiment for
the witte and Memorie, which is
said to be of Aristotile,

Arisolle.

Take Beares Greasse or fatte
whiche he hathe in the righte shoul-
der or sklyse, and put the same in the
sayde Beares bladder together with
his vyne or water and let them stand
together eight dayes: than pul it out
and take the iuyce of Myrrour or
householde Clarie, Cybryghte, Alex-
uene, Buglosse, Phu or Valerian,
Aloes, of eche a lyke quantitie, and
minge theym together wyth the
sayde fatte sturringe theym vppon
the syer wyth a wodden sklyse, till it
come to a thicke oyntment of y^e whi-
ch take when you will the quantytpe

of Memorie.

of a lytle Beane , and anoynt the
forehead, and the temples rubbing
them a lytle whyle, and you shall re-
member the thynges that you haue
harde.

¶ A comfortynge Water of Lees
for the washyng of a cold and
moyſt head , also it helpeth the
Memorie, and it must be of the
Ashes of Twigges , or of an
Oke, then after let these thyn-
ges boyle in it.

Take righte Acorus , Stichas,
Baye leaues, Rosemary, Iua or Cha-
mapithys, Sage, eche of them a hand-
full: with this washe the head: and
after the washyng bathe the fore-
parte of the head with a lytle Aqua
vite, and sprinkle it with the powder
folowynge.

Take Pennyroyall, bushe Cala-
mint, Cloues , Sandaraks , Paec,
Stichas, Dye Mynte , Maiorann, of
C. b. eche

The Castell

each fyue drammes : mingle them
and make thereof a fyne powder, and
after the spryncklynge laye it vppon
hempe towle . Also at other tymes
when you goe to bedde put of the
same powder vpon the hinder parte
of the head , the head also beinge vn-
washed, for it dryeth. &c.

¶ Another Lee for to comfort the
head and Memorie.

Take walle Wyne , Rosenarye
Waye leaues, Stiches , Marubium
or Horehounde , or Betony , and let
them boyle in the Lee , and there
with you shall washe your head. Ci-
pres nuttes haue almoste the same
operation being often vsed. And that
you mai haue Sope wth the same Lee.

Take Venice or Frenche Sope
two pounce , Calamus aromaticus
thre drammes, Maizam , Thyme,
Stiches arabica, Pigella , Cloues,
Carda

of Memorie.

Cardamomum, eche of them two
draunnes, mingle thereto the rootes
of dyre and sweete Flouredcluce an
vnce, and then mingle it with Sope
synely cut or scrapped in being well
heated, & make lumpes or pilles in
maner of a Walnutte, but yf you
can not myngle them together by
reason of the dzyneſſe of the thyn-
ges, then put thereto a lytle Rais-
in water or ſome other conueni-
ent. Afterwardes let the head be
well dzyed in rubbynge it wyth
warme linnen clothes: but holde
not youre head neare to the fyr,
leſte Vapours bee dzyalwen to it and
the head ſtuffed.

Another, whiche is verye good
for a moyſte head, and is to be
vſed once or twyſe in a weke.

Take

The Castell

Take *Sena*, *Roses*, *Camomill* flowers, *Acorus*, *Stichas*, *Bay* leaues, *Cypres* nuttes, *Sage*, *Rua*, *Purpe* berries, eche of them an equal quantitie, boyle these in the *W*inter in *Lee* to washe your head withall: but in *Sommer* take alwaye *Stichas*, and put in *Roses*, and a fewe *Myrtell* berries, and vse it not to whote.

¶ Another most excellent remedye, but muche more difficile to be gotten.

Take the flowers of *Dye* *Cytrons*, *Buglosse*, *Rosemary*, eche of them two *Drammes*, *Comomil*, *Alliolettes*, *Roses* eche of them a *Dram* and a halfe, *Heselis* two *Drammes*, *Semen viticis* or *Agnus castus* or *Tutson* seede, *felde Rue*, eche of them.iiii. *Scruples*, greene *Baye* leaues, *Maiozam*, *Stichas*, *Sage*, *Elder* flowers, *Artimisia* or *Puge* woote,

of Memorie.

wozte, eche of them three dyanmnes;
let them be verye well beaten, and
powred into three pounde of the best
Aqua vite, and sixe vneces of whyte
squilliticke Vinegre that is verye
stronge, and let them rest together
in a glasse vessell well couered for
the space of two dayes, and then di-
still them ouer ashes with a softe
fyer: afterwardes take good oyle of
Turpentyne distilled eyghtene vn-
ces, of Beene distilled eyght vn-
ces, of the foresayde water distilled
xiiii. vneces: in steede of oyle of Beene
you may take oyle of Beares grease
distilled, but it is better yf you take
of eyther of them halfe: but if you
can fynde neither of them, take El-
der oyle: put to these foresayde thin-
ges Hermes heares well burned, for
of their owne proprietie they cause
wakefulness, and styre vp them
that haue the Lethargie: let them be
mingled and distilled in a glasse
vessell,

The Castell

bestell, euen vntyll all the water be
drawen out, and kepe that same wa-
ter a part: then take Cusobyum. iiii.
drammes, longe Pepper thre dram-
mes and a halfe, Cummyne thre
drammes, cleare male Franken-
sence two vnces and two drammes,
Masticke, Myre elect, either of them
an vnce, Anacardum well beaten
an vnce and two drammes, Carpo-
balsamum, iiii. drammes, Pulpa Cas-
torei, halfe a dramme, Myrob-
anum empeliticum, soure drammes and a
halfe, Opopanax thre vnces, rawe
Sylke & finely cut in pieces a drame
and a halfe, Costum, rootes of se-
mall Dionys, fyne Cyperus, eche of
them soure Scruples, Ladanum
thre drammes, Dragons bloude,
(that is a Gumme so named for the
lykenes of it) two drammes and a
halfe, cleare Bdellium fyre dram-
mes: let them that wyll be broughte
to pouder be verie well beaten to
pouder,

of Memorie.

ponder, and all powred into all the
foresayde Dyle, and let them so reste
in a temperate bathe the space of
fyue dayes together in a glasse ves-
sell close stopped, but let them be
styrede or myngled with a dyme reede
or stycke euerye daye: then let them
be strayned forth, and verye well
crushed or pressed with a course
cloth whiche hath fyyste bene put in
to the water and well wronge out:
and afterwarde let the Dyle (be-
yng in suche sorte strained) be distil-
led, or let it bee so done withall as is
done in the distillynge of Dyle of
Ladanum: To wytte, fyyste be-
gyne wyth a smalle fyre of Coa-
les in an Oven or Chymney, tyll
in so boylinge softelye, it begynne
to distyll somewhat meanelye, then
procede on wyth a small and easye
flame, somme tymes renewinge
it, buttill the moyste and subtylle

substance

The Castell

substaunce of the Oyles that were
put thereunto be almost all distilled,
the whiche you maye perceyue by
your eye syghte , but better by the
weyght of the Oyle that is distilled:
then holde on with a meane syer of
coales, in puttyng alwaye altogether
the flame: and that which is distilled
shalbe kepte in a glasse vessell well
stopte. Last of all take Gallia musca-
ta, Cloues, Naces, Cubebe, Nut-
mygges, Cardamomū eche of them
foure Scruples, Spyke, Calamus
aromaticus, the outwarde barkes of
an Orenge, of eche two Scruples,
good Lignum aloes, two drammes
and a halfe, fyne Ambergrise three
drammes and a halfe, of the beste
Muske a dramme and a halfe: Let
them be all beaten synely to pouder,
and mingled with all the foresayde
distilled Oyle, and let them so re-
maine together two or three dayes
in a temperate heate, and then after-
wards

of Memorie.

wardes let them be distilled by their owne kinde, and be brought to a subtil or pure substance, and let them be kept in a strong glasse vessell well stopped with ware, and it is exceeding good. The maner of vsing of it is such, that firste if it needeth there be a purgation made of all or of the head, and than vse it in the beginninge of the moneth of Nouember continuallye by the space of fyfthe dayes, and afterwards once in eghte daies, and consequently also when you will reduce thinges into youre Memorie, takinge it late in the euening when you purpose to rehearse, preach or entreate, of a thing in the morning.

¶ Also in a colde affectyon
thys oyle folowynge shalbe
notable good.

J. i.

Take

The Castell

Take Turpentine *refine* if it may
be gotten, (for it is broughte for the
moost parte out of Cyprus to Gentee)
or in place thereof take *Laricine* the
waight of a pounce, olde bricke or tile
after the boyling or making not mol-
stened, the which being broken in pie-
ces and set on fyre and quenched haue
bene in olde oyle of Dyuers, halfe a
pound: Mastike an ounce, let the filcs
be rubbed or beate in peices, and be-
ing well mingled with Turpentine
let them be set to the fyre of an oven
or furnays in a glasse or earthen ves-
sell well hardened or nealed, and let
the licoures that remaine be gathe-
red a sunder, for there will runne out
three of a dyuers colour, good better,
and beste of al.

¶ In Dintuient for the same purpose.

Take the fatte of a Beare, of a
Capon, of a Henne, of a Colwe, and
Rupe

of Memorie.

Pure Gumme, eche of theym an e-
quall waight, and bestil them al in a
Lembicke of glasse with a softe fyre;
with the which oyle anointe your te-
ples and the pulses of youre handes
thrice in a weeke, and you shall per-
ceiue it to be an excellent good thing.

An Ointment wherewith you may
moderately anointe your temples
onely in colde weather.

Take the fatte of a Goldwarpe
of a Beare, of a Mescell, and of Ca-
soreum, eche of them a like, the iuyce
of Betonye, and of Rosemary, either
of them a like: and of al this make an
oyntment, the whiche (as it is sayde)
Aristotle dyd vse.

Aristotle.

To thende that you may retayne
thinges profoundly and perpe-
tually in your Memorie, and that
you may learne a thinge speedely:
this haue many great men vsed.

The Castell

Take the rootes of Langdebeſe,
the rootes of Valerian either of them
ſoure vnces, the Rootes of Reſe
two vnces: make thereof very ſyne
Pouder then take the Juyce of Cy-
bryghte, of Clarye or Ommum,
and of Aſerueyne, eche of them ſoure
vnces: lette the Juyce be well
ſtrayned oute thoroughe a linnen
clothe, then myngle the Juyce to-
gether, and the poulders by them-
ſelues, afterwardes take the withe
of Anacardium the waighte of an un-
ce, and make a poudder as aforeſayd
Alſo take the ſeede of Aſſhe kayes
whiche is lyke a Byrdes tounge,
and make a verie ſyne Pouder,
then myngle all the aforeſayde thin-
ges together, to wytte, the Juy-
ces and the Poulders, and take
an earthen Glaſſe ſyngre panne,
and ſette it ouer the ſyre, and
putte therein Beares greaſſe, and
poure it or melte it by lyttle and
lyttle

of Memorie.

lyttle ; and caste into the same the
sayde Boulders alwayes myngling
it wyth the Iuyces , and putte in
Oyll of the same grease tyll it be-
come a berpe pure oymtmente wher-
with annoynte youre temples and
the parte of youre Memoyre , and
youre foreheade , and the parte of
the Crolone of youre heade towar-
des the noddle : and doe this twise
or thryse in a yeaere , and you must
continewe so in oymtynge , euen
more or lesse as it shall neede : for
thys exceedeth in vertue the supersty-
tious arte of Sorcerye.

Sorcerye is
superstitious
and vaine.

¶ To the same purpose.

Take eyghte cuppesfulles of co-
mon water , leaues of Puye , of Sti-
chas , eyther of theym a pounce and
a halfe , putte them together into the
water to boyle tyll the water be al-
most consumed away , then take the

F.iiij.

out

The Castell

out and presse oꝝ wringe them wel,
and put therein a lytle Turpentine
washed in Rose water, then washe
your head with good Lee, and when
it is dyed annointe your temples
and the hynder parte of youre head
with the foresayd lycoure.

An odoriferous oꝝ sweete smel-
lyng Apple for the comfortynge
of a colde brayne,

Take Ladanium, Lignum alo-
es, Storax, eche of them a dramme,
Cloues, Nutmygges, Basil seede
eche of them halfe a dramme, with
Rose water, in the which there hath
been dissolued oꝝ put a lytle Muske
and Ambergrise, make thereof an
Apple.

To haue a prouonde and good
Memorie, oꝝ to recouer it againe
if it be lost by weakenes oꝝ infir-
mity: it also helpeth the giddines

Take

of Memorie.

Take Rosenmarie, that is Liba-
notis, Borage, Camomill, Tiliolets,
Roses, eche of them an vnce, Sati-
chas Baye leaues, Maioram, Sage
eche of them two vnces: cutte or chop
them all and putte them in excellent
good wyne, and after a dayes space
distill them in a Lembeck of glasse or
earth well nealde, and being distil-
led kepe them, and put therein sweete
smellynge Turpentyne a pounce,
whyte Frankensence eyght vnces,
R.icke, Pyrre, Boddium, Ana-
cardium, eche of them foure vnces:
bruyse all these, and let it so stande
foure dayes the distillation being co-
uered, then distill them so long with
a good fyre till you haue Oyle of
them, the whiche you must keepe
well closed in a glasse bottell harte
stopped with Ware and parchement.
The vse thereof is suche,

Receyue thereof at youre mouth
as muche as a Filberde shell would

F.iiii. con-

The Castell

confeigne, and annoynte also there,
with the partes of yourre Remoyne,
to wytte the hynder parte of yourre
head and the other partes heretofore
rehearsed: so shall you proue it to be
excellent good,

I myghte here gather toge-
ther moe yea and profitable reme-
dies, but these shall suffice, and
make a waye for others to prepare ac-
cording to the occasion: for I haue stu-
died breuitie, and haue chosen oute
of good the beste, nor I would. . . at
(as also it becometh not a Christian)
haue them lye hidden in me. He shal
synde moe compounded and those
not to be contemned whosoener rea-
deth in Antonius Fumanellus a phi-
sicion of Clerona, in hys worke of
the composytion of medecynes the
xvi. Chapter I haue not wyrtten o-
uer those here, lest I shoulde doe the
thing already done, although some of
his doe in some part agre with mine
let

Antonius
Fumanel-
lus Vero-
nensis chap
16. de com-
positione.
medici-
ment,

of Memorie.

let euery one chose oute that whiche
shalbe conuenient for him : and be
that can not, let him take counsell at
a learned Whisition, and let him re-
membze that there is nothing done
oꝝ gotten withoute labour that is
praise worthy. For God hath appoin-
ted al thinges to labour: nether are
the meanes to bee despised of him
that despyeth to obteyne the endes
for because that (accoꝝdyng to the
naturall Philosophers) a man can
not passe from one extremitie to an-
other without a conuenient meane:
And it is the propertie of a sluggard
not to addicte him selfe to immitate
& solow euery good oꝝ best thing, for
thoughe we can not fullpe attayne
thervnto, yet at the least let vs come
as neare it as we may, sythe that (as
the Proverbe sayeth) Mercurie is
not made of euery woode.

Nothinge
without
labour.

Naturall
Philoso-
phie.

The Castell.

The sixte Chapter expresseth Philosophicall
Iudgements, rules, and preceptes
of Remembraunce.

Aristotle.

*Brant & houns
ingt p. 10. l. 14*

Auerthous.
Albertus.

*Brant & houns
ingt p. 10. l. 14*
Themistius.

Aristotle.

Aristotle thoughte good, to as-
signe two actes of Memoria;
to wytte, Memoria and Remem-
braunce; although Remembraunce
perteyneth to those thinges which
we haue forgotten, and is the offyce
of the extymatyue or cogitatyue ver-
tue, not principally of the Memoria-
tyue, as Auerthous and Albertus
haue declared in their little Treaty-
ses: or you may name that faculty to
be the minde and vnderstandinge
as Themistius saythe: because there
is no power or facultie perceiued to
wander about, but y vnderstanding.
And this wout y presencce of y obiecte
is onely in Man: for with the presencce
of the obiect it is also founde in brute
Beastes, as Aristotle hath assented,
and as it euidentlye appeareth in a
Grey

of Memorie.

Greyhounde or Spayniel : and it is called the phantasticall sence.

But Memorie is a retaynyng of the Images or symilitudes first perceived of the soule, the which nevertheless is vnprofytable except it both retayne all, and also restore theym in the same order wherein it concoued theym. And it belongeth not to present thinges now thinges to come, but onelye to thynges passe, as Aristotle saith. Also Memorie and Remembraunce althoughe they doe agree in one same subiecte kynde, yet they Dyffer in aptenes, because that they that haue a good Remembraunce, haue commonlye an yll Memorie.

Also as concerninge tyme, Memorie dothe alwayes goe before Remembraunce : for a man can not Remember excepte those thinges whereof he hathe the Memorie. Also thys is graunted to manie

Memorie

Aristotle.

The Castell

mye luyunge thynges, but that ones
lye to men: so; syth that to remem-
ber is as it were to argue perfittlye,
that is to procede from knowen to
vnknowe, therfore it appertaineth to
man, whercof it commeth to passe
that Rembraunce is a gift geuen to
Man, as I haue alreadye expessed.

*Four things
belong
to memo-
rye.*

Four thin-
ges belong
to memo-
rye.

To the Memorie there belon-
geth foure mouinges.

The fyrste is a mouyng of the spi-
rites which transport the figures o;
similitudes from the cogitatie to
the memoratiue.

The seconde is a picturyng and
saynyng of fygures in the same Me-
morie.

The thyrde is a reportation o;
carynge agayne of the spirites
from the memoratiue to the cogi-
tatie o; ratiocinatie.

The fourthe is that action by the
whyche the cogitatie consyder-
eth

of Memorie.

reth and knoweth thynges perfectely, the whyche is properly called the Memorie. We saye also that the arte of Memorie or Remembraunce falleth by it selfe vpon three thynges as it were three objectes, to wytte, vpon a thyng apprehended or taken frome elleswhere, vpon the acte by the whyche the same thyng was frome elleswhere apprehended, and vpon the determinate or indeterminate tyme in the whyche the same apprehension was made.

If anye of these thynges fayle or bee lackynge, the Memoracion must needes fayle.

Therefore the Memorie maye also bee verie well thus defined, that it is an apprehension of similitudes remainynge in the soule, wythe a dillygente searching or inquisition; But of these

Another definition of Memorie.

The Castell

these thinges it is alreadye spoken in the fyfth Chapter. And nowe purpose to speake of Artificiall Memorie, we wyll fyfthe prescribe certayne thynges which he ought to performe of him selfe that wyll haue a good Memorie. The whiche shalbe at this tyme conteyned in Twenty preceptes, but knyt vp in fewe words.

1. **Fyrst Iudge** (let this and the like be spoken to yonge **Estudiantes**) the studies which you solow to be mooste excellent of all other: and youre selfe to be happie yf you obteyne wysdome and bee sure to heare a learned teacher, whome also you maye bee constrained to haue in admiration: for certeynlye it muche helpeth the Memorye, yf you receyue such thynges as you read and heare with admiration and pleasure.

2. Judge the same science or knowledge to be hard and well known to very few, because thereby

of Memorie.

your wit must nedes arise and awa-
ken: and that is profitable to the
Memorie.

3. You must attentiuely and di-
ligently geue care to your teachers:
lykewyse yf you reade anye thinge
your selfe, doe it earnestly, gathering
together all the powers of youre
mynde to the studie thereof, neither
let youre mynde wauer, but con-
straine it to be onely vpon youre stu-
die, or with a lytle muttrynge call it
backe againe, for he is easie to bee
taughte who is readye to heare at-
tentiuely: for of a diligente attenti-
on proceedeth a greater mouyng & a
more stedfast imprintyng. And ther-
fore sayeth Terence.

Terence.

When earnestly the mynde is set,
Then doth the wit great vertue get.

4. At eache tyme as you intende
to rolle or gather together manye
thinges, reduce them as moche as
is possible to shortnes and breuitie,

for

The Castell

for he that wyll encrease his learning proceedeth one way, and he that will augment his Memorie another waye; for he that learneth both cutte and deuide the generall into partes euen vnto the vttermoste and laste, but he that wyll haue a good Memorie, doth reduce and byyng a multitude into one, or at the least into a fewe.

¶ Verses also doe helpe muche to the stedfastnes of the Memorie by reason of the order of the composition, & good making, not rashly wandering or strayinge abroade, but closed and shutte vp in certaine limittes and measures, in such sort that they suffer not the mynde to wander and erre.

5. Aboue all thynges let there be an order chosen out and obserued in deuidyng of the body into his members: for so shal you distribute Treatises in Chapters, and Chapters into

of Memorie.

to conclusions.

6. Every thinge must be often repeated ouer, in suche sorte that when you haue learned one chapter, and the next folowing together, you must repeate or rehearse againe in youre mind the first and the second: & when you haue learned the third, then you muste beginne againe at the fyrste, and so folowe successpurly.

7. When you entende to comprehend manye thynges, you shal seperate them into members or partes: leske that a dyffused multitude doe confound the Memorie. Wherof that Poete saith.
*If you will this thinge well skan,
Into partes deuyde it shan.*

A certaine
Poete.

8. You must haue an often and dayly cogytation or thynking of the same thyng, or a dysputation with other, or a declaration to another: for of frequented actes is engendred a state or habite, which is p Memorie.

C. i.

¶

The Castell

Seneca.

Do not let not the feare of erringe keepe you backe from disputinge : for you shal holde faster that which you haue lerned with shamefastnes and therefore saith Seneca: Remoyne loseth nothing, except that which it doth not often regarde o: loke vnto.

9. Endeavour your selfe to vnderstande perfectlye that which you entende to remember : neyther oughte you to take so greate care to reade manye thinges as to vnderstande manye thinges: o: els reade fewe thinges often, especially of them that sell not their papers o: wyttinges wyth trifles.

10. Take heede lesse the wytinge of thinges doe not hurte your Remoyne, to wytte, lesse you countinge those thinges to be sure and steadefaste, whiche you haue witten in yourre Booke of remembrance, doe cease to thincke anye more of theym, and so trustynge to

of Memorie.

to that scrupyle, doe suffer theym
to slippe oute of your mynde. Herein
the example of Antisthenes the Aⁿ Antisthe-
thenian serueth verie well, who nes Ache-
answeringe a certayne frende that sienia.
made bys moone that he had losse
his commentaries, said that he shuld
rather haue wrote them in his mind
then in his papers: meaninge the
confidence of booke to be the cause,
wherby we doe lesse exercise our
Memorie.

11. The dygestion of meate is to be
procured; and suche thynges as be
hurtfull to the Memorie are to
be auoyded; and lette suche thy-
nges as helpe it be putte in use,
as it is alreadye sayde in the thyrde
and fourth Chapter.

12. Your mynde muste be made
free from all straunge cogitations, to
witte from suche as doe not belonge
to studie: for beinge busied wth
manye, &c.

C.ij.

13. Such

The Castell

13.

13. Such thinges as you woll remember, are not onelye to be hard, but also to be seene: for they that doe but once beholde a thyng doe better remember it, then they that heare the same verbe often and beholde it not.

14.

14. If anye bodie aske you a question, doe not aunswere hastilye or soorthwith, that is to say, without aduysment or meditation: for a subdaine aunswere is alwayes rash and consulted.

15.

15. You must measure the powers and strengthes of youre witte and of your memory, lestte you charge them wth more then they be able to sustaine and kepe: an example may be take of the stomake, which if it be lodde aboute it strengthe, is made weaker: for it doth not digest: neither doth a gluttons bodye wthare fatteruen so what soeuer is lerned, except it be retained, doth litle profit: therfore if you canot retaine as much

of Memorie.

much as shoulde be needefull, you must multiplye the number, and still diminish the continued quantitie.

16. You muste appoint certaine holwers or times for your studie, and especially those in the which your stomake or ventricke shalbe emptye and not full of meate: so then the wytte is not fylled or dardned wth vapours; the convenient holwers shalbe in the firste parte of the nyght when euerie storage is at rest, and in the mornyng at Cockes crowing: and take good heed lesse by any chaunce or fortune, you myste or lette bypasse the holwers appoynted for your studie.

17. Repeat ouer euery night that which you haue gotten by your studie or learning, after the imitation of Cato, who woulde call to remembrance in the eueninge, all that which he had done, reade or heard, in the daye before.

saide.

C. 19.

18. 19.

16 Jt

17 18 19

17

Cato,

The Castell

18.

18. Memorie is to bee exercised w
men from yowth, to the ende it maye
be the readper & easper bothe in chil
dren and men: and it forceth muche
in what kynde of learning a man is
broughte vp in from his younge and
tender yeres, For,

An earthen pot will sauer full,

Of that thing which did fast it full.

Whereouer all thynges be newe vn
to chyldren: and newe or wonderfull
thynges do make a stedfast impression or
impression in the Memorie.

19

19. For the recreation of your
mynde and the restorunge of your
strengthes, you muste not lye to syt
thye and dishonest thynges, but you
shal bring it to passe by chaunging of
your studie: for it is better somwhat
to refrethe your mynde then alto
gether to lose it. yea also the playes
pastymes or Interludes of Chryst
ians ought to be sage and honest.

Therefore after earnest and graue
Studies

of Memorie.

Studies you muste repaire to lighter
and easier, as to Histories or Poet-
call exercises: for it restoreth the
strength and nourisheth the conue-
nient rest, and also vertue is of more
power after leasure and rest. There
be some that had rather playe, the
which in deede is graunted and per-
mitted, so that the playe bee a playe
and not an earnest or sad thinge, and
let it be short, honest, without decrete
hurte or couetousnes. The Cheestes
(a Treatise whereof I latelye
translated into Englishe) doth moue
and stirre vp the wit, but in the same
is often bestowed to much tyme and
study, the which ought to be better
applied. The haule or Tenyse play,
doth also profite the hole bodie. (But
about all the noble exercise of Shon-
ting in the longe Bowe is most com-
mendable). Talking abroad is good
cheispe for the heade: but it is better
to dispute together walkinge by and

G. iij.

downe

*a shoddy no
arrows must
be kept in
the hand*

g. #

Cheeste
playe. *g. #*

Tenyse
playe. *g. #*

(Shooting
is most es-
mendable)

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doorne and mouling the hands. This
recreatib of the mind ought not to be
daily nor ofte, & especially it must not
be vsed at þ holwes or time of study.
Your witte being somewhat recrea-
ted or confirmed, you must immedi-
ately resort to þ study of your learning
lesse tyme doe not perishe, then the
whiche nothings is more precious or
deare, and it must be brought to passe
þ the time which is losse, maye be re-
covered againe by earnest & diligent
study. For (as Philoſophus saith),

Philoſophus

Belue me, sure there is no place,
more excellent and pure,
Or that more labour doth del. Or,
and libertie procure:
Then wholly to adiecte the mynde,
foure vertues to attaine.
For vertue doth the difference make
betwene good thinges and vayne;
And doth also refreſhe the ſpyrite
with ioyfulnes and reſte,
Cauſing the ſame ſo to deſyre
what therby it is bleſt.

of Memorie.

20
viiij. **Do not depart from your teachers** before it besemeth or beho-
ueth you. For many might become
excellent men in science and know-
ledge yf they were not ashamed to
be scholars, before they be able to
haue the iudgement and vnderstan-
dyng of wisdom. Also it shal muche
profite to teach others, to expounde,
to declare, to aske, and to answer: to
doubt of some thyngs is good, so that
it be not done wythout reason.

ynallye you shall recken that a-
mongest the vnhappye dayes, in the
which you haue not profited or lear-
ned some thyng that myghte haue
been yours or done you good.

So that (after the common saying)

No daye passe awaye without learning.

Preceptes of remembraunce.

The firste precepte is, of the order
and consequence of suche things as
are to be remembred: for when we
haue learned anye thyng orderly

C. d. being

*Precept
to be learned*

1.

The Castell,

being ioyned together with a certayn
connerion and copulacion, though
we forget the same, yet the order be-
inge repeated ouer, we shall easely
remember it againe: for the antece-
dent being knowne, we shall easely
be brought into the consequent, and
shall finde that which was losse. And
therfore a certayne Philosopher saith
right well. That suche thinges as be
well set together in order, are easy to
be remembred: but they that be yll,
are difficultly called againe in
Memorie. For we doe easely expresse
or declare thinges that haue ben done
when they be placed in the same or-
der wherein they be donne: for looke
what effycarpe thinges that are done
haue one towarde another: even
lyke haue they in mouinge and sty-
ring vp the minde.

2

The second is, that when by one
lyke thinge we be ledde into another
lyke vnto the same, as yf we doe not
remin

of Memorie.

remember Homere, let vs call to the Homere,
memorie Virgill & prince of Latin Poe Virgill,
tes whereby we shall come to the re-
membraunce of Homere the Prince
of Greeke poetes.

The third is, that we do sometimes 3
thinke vppon contraries: for he that
wilde be mindfull of Hector, shall re- Hector,
member also Achilles. Achilles.

The fourth is, the remembraunce of
of & place and time wherein & thinge 4
was done: for the place & the time doe
auery bringe the thinge to Memorie.
There be also three seates of argu-
ments, fro like, fro contraries, & from
neere or betwene both.

The fift is, to rehearse all thinges 5
by their properties: as, if we wolde re-
member a fatte man, let vs consider Dionysius,
or thinke of Dionysius Siraculanus,
who (as Iustinus is autho;) by fat-
nes losse his eyes, Iustinus

The

The Castell.

The seventh Chapter treateth in
fewe wordes of locall or artis-
siciall Memorie.

A diffin-
ition of arti-
siciall Me-
morie.

Cicero & to
Herennius

Artificiall Memorie is a dispo-
sing or placing of sensible thin-
ges in the mynde by imagina-
tion, whereunto the natural Mem-
rie hauing respect, is by them admo-
nished that it maye be hable to call
to mynde moxe easely and distinctly
such thynges as are to be remembred;
and (as Cicero saith in his seconde
to Herennius) it consisteth or con-
sisteth as it were of waye or tables, and
of Images as of figures & letters.
For so it commeth to passe that such
thynges as we haue heard or lear-
ned, we rehearse againe euen as
though we read the. For it skilleth
not muche whether we beginne at
the firste or at the laste. The places
them selues must be set in order, for
if there be a confusion in them, it fo-
loweth of necessitie that all the rest
must

of Memorie.

must be disordered. And it becometh
also that there be manye places that
manye thinges maye be placed by
the same exercise and practise. Cicero
is iudged that there shoulde be an
hundredeth in number. Thomas A
quinas thought it good to haue mo.
For these places manye haue scar
ched by diuers sundrye artes, Pe
trobus founde oute thre hundred
and fye places of the xii. signes in
the whiche the Sunne goeth by
course: because the Astrologers doe
deuide the Zodiacke into so manye
degrees. Cicero inuented a certayne
familiar house, leuered or parted in
to manye places, & he thought it good
that we shoulde deuise after euerye
tytyle place either a golden hande or
sonte other distinction, whereby the
one might be discerned fro the other, &
also in the to obserue a stedfast & vn
mouable order, & we might alwaies
entre in and go out at the right side.

Cicero. 100

Thomas
Aquinas.

Petrodo.
rus.

306 degrees
of the zodiac

61200

Am

The Castell,

An other Authour not buskifull,
fayned places by certaine hyuynge
creatures and deriued their order
out of the Latyne Alphabete, in such
sorte that euerye one of their names
shoulde beginne with some one of
euerye letter: even as yf these were
the names: an Ass, a Beare, a Cat,
a Dogge, an Elephante, a Fore, a
Goate, a Horse, a Jape, a Kyte, a
Lyon, a Pule, a Pightingale, an
Oule, a Partridge, a Quaile, a Rab-
bet, a Shepe, a Throstle, a Unicorn.
Xistus the philosopher (who wrote of
these) Pyena, Zachens. He deu-
ded all these into fyue places: into
the head, into the forefeete, into the
beaky, into the hinder feete and the
tayle, for this order nature her selfe
ministreth; neither can the witte be
confounded in countinge or rehen-
nyng them. Hanyng thus gotten
then an hundred and fyfene places
he graued in them the Images of
thyngs

of Memorie.

things woorthye of Memorie, and al
so be commaunded that many things
shoulde be wrytten by the mynde oꝝ
witte in the face of him that spea-
keth, in the heares, in the forehead,
in the eyes, and so to descend downe-
warde to the feete. But me thinketh
it a very easie thing to deuise & ima-
gine not onelye an hundred but al-
so infinite places, seinge no man is
ignoꝝant of the situation of the Ci-
tie where he was borne, oꝝ in the
whiche he hath long dwelled.

Therefore when the mynde entreth
in at the gate, whyles it considereth
the diuersitie of wayes, directinge
and leadinge to diuers countreys,
and whyles it remembreth frendes
houses, publike dwellinge places,
Palaces oꝝ common places of Jud-
gement, it shall fynde out a maruei-
lous number of places. Hereto also
it maye imagine greate courtes oꝝ
places of larger rounge, wherein it
maye

The Castell

maye deuise as greate a number of places as it listeth ; so that euerye thyng maye bee wytten therein that he wyll haue.

*implies p
if in all p
the* And because the teaching by exam-
ples is brieve and effectuell : nowe
wyll I put forth some examples, to
the ende that thereby the matter
maye be the better perceyued. I will
put forth an example of ten, and con-
sequently by the proportion thereof
shall bee deuised the example of a
thousande.

And therefore I take o; choose a
great and emptie house, to the which
you must not go often but seldome,
and appoynte o; set the fyrste place
which is at the dooze, thre fote di-
stant from the dooze. Let the seconde
place be twelue o; fiftene fote de-
stant from that, as for example,
let there be one corner o; angle,
Let the thyrde place be distant from
the seconde even as many, o; twelue
fote

of Memoria.

foote and there maye be perchaunce
another corner, or a middest betwene
the first and the seconde corner. The
fourthe, shalbe a corner. The fyfte,
shalbe a corner distante by as muche.
The sixte lyke wyse; and the hall be-
yng finished, you shall enter into one
chamber, and immediatlye wythin
the doore you shall note or appoynte
the seuenth, and afterwarde in the
firste corner of the chamber the eyght
and in the seconde corner the nynthe,
and in the thirde the tenth wyth hys
distauce. And yf you will haue anye
more places, goe oute of the chamber,
& so marke or note y other chambers
proportionally.

But yet remember that the dy-
staunce whiche is geuen is mode-
rate and conuenient, but yf there be
not founde soe greate a distaunce,
but a lesser euen vnto eyghte, or
to lesse euen vnto fyue foote, yet
shoulde it be tollerable. As con-

The Castell

reynge the temple it oughte to be
 suche a one as must not be much fre-
 quented, especially of your self: to the
 ende that you be not confounded or
 troubled wth the multytude of the
 fygures or Images. These places
 ought to be Remorable and remou-
 able wth ones hād, for þ corners are
 not places, but fyred Images sette
 and placed in the corners, vpon the
 whiche (euen as vpon paper) are pain-
 ted other figures, whiche maye be put
 out, euen as letters vpon paper: as
 for example, the first place is marked
 or knowe by an vrinall, in setting an
 vrinall in his place. The seconde by a
 salue bore, settinge there also a salue
 bore. The iii. by a mortar putting it
 there. The fourth by a pestill. The .v.
 by a paye of watig tables. The vi. by
 a hares fote. The .7. by a searce. The
 .8. by a bag. The .ix. by a lose of ware.
 The x. by þ canes of caissa. And these
 names must be kept alwayes in mind

The righte
 waye to
 haue arti-
 ficiall Me-
 morie, is
 the collo-
 cation and
 dilligent
 obseruatiō
 of thinges.

and

of Memorie.

and þ places from .b. to .b. þ the qu-
 naries oꝝ fiste places may alwaies be
 had in Memorie. Of þ distance there
 is enough spokē. Yet note þ you may
 passe to .xxv. and not beyonde, lest
 there shuld chaunce a negatiū in the
 images. And be it spokē euē likewise
 of þ quantitie as thouching þ height,
 þ there be not many of a heighte, but
 frō b. euē vnto .xii. fote. And let euery
 fiste place be marked, as it is saide of þ
 order. The quality also must be noted
 þ they be not to light noꝝ to dark, noꝝ
 to much frequēted. Let vs come to þ
 images which are þ things þ must be
 placed: þ images which be knowē vn-
 to vs ought to be so set in these places
 with suche mouinges, that by them
 we maye call thinges to remem-
 brance. For example, I woulde re-
 member twentye names, I will
 doe thus: In the fyrste place I will
 sette the Image of Peter one
 whome I well knowe, wth an
 vpryght

The Castell

brynnall full of water in his hand the
whiche he shall poyze vpon James
one also well knowen vnto me: and
so by this notable acte I shall re-
membze these two & so place in my
remembraunce these two names.

In the seconde place I wyll putte
Henry who is vnto me verye well
knowen (so; these fygures muste be
exactly knowen that they may quic-
kely come into ones Memorie) who
shall put his hande into a bore and
pull out the salue and therewith al-
to besmyer Steuen one also whome
I do verye well knowe.

In the thirde place I wil set Tho-
mas, one whome I know also, who
shall take out of the moxer a plaster
and shall putte it vppon Frauncis
face: or by inuentynge some other
madde iestes and toyes, whereby
the Memorie maye be confirmed to
beare alwaye suche lyke names. And
so in like maner procede wth the rest.

Likewyse

of Memorie.

Also if I would remembre any man and also his acte, I will imagine him and the doing of his acte: as, if I would remembre one eating of Figges, then I will imagine that with a Figge he did some mery or straunge thing.

If you will remembre argumentes, you shall take the substance of the argument, and shall only place it because the whole argument cannot be placed, and so of other things after their place.

We will yet againe entreate of figures by these fyve preceptes.

The firste is, that the figure doe moue either to laughter, compassion, or admiration: so one maye soone fynde a figure that dothe stirre vp and moue the affection of the soule. An example hereof is this, if I shoulde sette or place in the mouthe of a madde Ass the head of Antonye to bee almoste bitten in pices,

V.iii. the

The Castell

the bloude to gush out of him, and that he asketh helpe, and holdinge by his handes crieth out: so; it can not be, but that when I would, I should see him with the eyes of my minde, & declare or expreſs Antony to him that should aske or enquire for him.

Another is, that we shoulde represent either the like by the like, or by the contrary, or els by the proprietic thereof. An example of the firste is, as yf I were about to place the name of Calene, I should write the name of some other excellent Whistion, whose authoritie (as nere as maye be) is either equall, or litle inferiour. An example of the second is, yf I write the same by the name of an vnlearned Whistion: yf I describe Therſites by Achilles, and the good for the evil: or the foule by the fayre. An example of the thyrde is, yf I represent Ouidius Naso, by a greatese Rose; Plato by Large shoulders, Crispus

Therſites,
Achilles.

Ouidius
Naso.
Plato.

of Memorie.

Crispus by crysped or curled heares Cicero:
and Cicero by Gelasinius. Gelasinius.

The thirde is, that we accustom
our selues to place things euen from
oure verye yowthe, and that we in-
crease with daily exercyse: althoughe
that the teachinge thereof may helpe
and profite euen theym also that be
elder. The habite the perfections and
dexteritie (I meane to practise these
things) is much the more if they do so
place al things which they shal either
say or do & also what soeuer thei heare
in communication or talkinge. And
they must lyke wise paynte and grane
the maners, gestures, and tymes:
For in so doyng they shall in a shorte
space be notablie well exercised. It
profiteth also to playe one wyth an-
other, and to goe about to excell hym
that shall recyte many things, more
clearelye, orderlye, and speede-
lye then other.

D. lili.

The

The Castell

The fourth is, that (in euerye quinarie or fiftenumber of those things that are to be marked) we repeate a gaine from the beginninge all suche thinges as are alreadye noted: for the repetition of thinges comonlye bringeth great vtilitie and profit.

The fiste is, that we should represent thinges compound with the similitude of simple thinges. As for example: he that will remember this sentence, Cicero contendeth with Hortensius, shall Imagine the pease called Cicer whiche complayneth of the barenes of the garden: for so doth Cicer resemble Cicero and the garden called Hortus doth represent Hortensius, and the complaint the contenti-
on, And thus also may the chief pointes of the lawe be kept in mind, as yf we wold place this lawe to be had in Demozoe, *Publicati testamenti fides*: the assurace of a testamēt published: let vs imagine a wyting in forme of

Cicero.
Hortensius.

of Memorie.

a testament opened, vpon the whiche
myze oꝝ dyzte hath been cast by some
man, and so the assurance therfoze is
loste. Loe the assurance of the testa-
ment ones published can not be read
again. But these things shalbe more
easely done yf there be learninge ad-
ioyned herunto, and the knowlege of
thinges woorthy of Memorie, and also
perfecte and dailye exercise not wan-
tinge, seying that exercise is hable to
ouercome all things: so shall the phi-
sick also remēber the rules of Phi-
sick, and likewise y Lawyer y rules
of the lawe with more facilitie.

The place therefore is like and is
compared to ware oꝝ paper oꝝ tables
(in the which of olde time many thin-
ges were written): also the image oꝝ
figure is likned to letters oꝝ writing:
and the recityng of the names is com-
pared to the readinge oꝝ recityng of
things being reade. The place is the
parte seruing in stede of the Memorie

H. v.

and

The Castell

and receiueſt things as the Memorie doeth, and it is multiplied by ha-
uyng reſpect forwarde and backward
to warde the right ſyde and towarde
the left ſyde, vptwarde and downe-
warde, by addynge ſome what or di-
miſhing ſome what: and it is mul-
tiplied by meſuring the longe, the o-
uerthwart, and the meane. The rule
of the places brieſly in order is theſe
alſo, that firſt there be an inuention
of the places (whereof it is alreadye
ſpoken) afterwarde an orderyng
a meditation, a diſtaunce, a ſtedfaſt-
nes, a ſolitarines, a meane light, a
diſſimilitude, a quantitie, a marking
of the fiſte places by a golden hande
or of ſome other meſall, and the va-
rietie thereof, leſt the ſimilitude ſhuld
cauſe a conſuſion. The images or fi-
gures are ſimilitudes of things con-
ceyued in the mynde, or a proportion
either wholly or partly lyke vnto the
thing y^e we wolde remeber, yea they
be

of Memorie.

be taken for þe thinges themselves þe
 are to be placed. And thei be in two
 kindes: to wit, either knowne or vn-
 knowne: of the notes or marks some
 be quicke, some dead: & as well of the
 quicke as of þe dead some simple, and
 some compound. Again you shall not
 forget that in placing or setting of þe
 images or figures in their places the
 thing is alwaies to be placed wth a me-
 ry, a merueilous or cruel act, or some
 other vnaccustomed maner: for mery
 well, iniurious, merueilous, excel-
 lently faire, or exceedingly foule things
 do change & moue þe senses, & better
 styre vp þe Memorie, when þe minde
 is much occupied about such things.
 also þe images ar varied by þe transposi-
 tiō & transumptiō of þe letters: as if I
 wold remembre nep, I shal place a pen
 & for a tiran, a rauening wolfe. It suffi-
 seth therfore that we haue expressed
 a methode or compendious waye,
 the which whosoever foloweth shall
 easily (so that exercise be not lacking)

Nep (an
 herbe so
 called.)

The Castell

get and attayne the certaine and sure remembraunce, of many and sondry thinges as due occasion shal requyres but as for the sluggish and idle, let them slugge and slepe still, to whom all things are displeasing.

The Epilogue.

Erasmus
Roteroda-
mus. 3.
booke Ec-
cles.

Marcellus
Ficinus.

Last of all, in steede of an epilogue and as it weare a conclusion I will adde that whiche Erasmus Roterodamus writeth in his. 3. booke of Eccles. To the power (saith he) of the true Memory being good of nature, must be ioyned intelligence, care, exercise, and order, Whisitions also doe promise some ayde to the confirming of the Memory and to this agreeth, Marcellus Ficinus. But besides those thinges that we haue sayde, a perpetuall sobrietic of lyfe doth most of all helpe: for gluttonye and dronkennesses, lyke as they doe dulle the witte, so doe they also vtterly ouerthrowe

of Memorie.

therefore & destroye the Memorie: also
the varietie of cares, and the heape of
busynesses is hurtefull, the tumultu-
ous readyng of diuers volumes
or bookes is also noyous. I suppose
this to bee the chiefe cause why age
shoulde be forgetfull: because the
power or strengthe of the mynde is
ouerthrowen with the multitude
of thynges. Also an imoderate bash-
fulnes, the newnes or straunge-
nes of Auditours, care and trouble
mynde doe annoye the Memorie:
but bashefulnes and noultie are
ouercome or remedied by vse and
custome.

Also great or carefull studie is like-
wise hurtefull, in as muche as it is
not without an earnest & gredye de-
syre. In another place he sayeth thus.
The best arte of the Memorie is, to
vnderstande thynges thoroughly, and
being vnderstanded to reduce them
into order, & last of all to repeat often
that

variety of
lust memory

many studies
of many books

very age
forgetful

Best art of
memory

The Castell

Erasmus,

Plato,

Aristotle.
Simonides

that which you woulde remember.
Hitherto Erasmus. If therefore you
wil haue an excellēt Memory of good
things, you must take diligent hede, &
you vnderstand y^e perfect reasoⁿ of that
you go about to lerne by hart, for rea-
son is an vndissoluable bonde of the
veritie and of the Memorye. For this
cause possibly Plato sayd, that thing
which is once wel vnderstanded, can
neuer be altogether forgotten. Also
those things are to be committed to y^e
Memory which are not only profit-
ble but also pleasaunt. For such nou-
rishments as bring y^e swetest tast, do
the easelie passe & are couerted into
our nature: & w^h how much y^e better
appetite y^e any thig is take, it remai-
neth so much y^e longer. Adde herevnto
that which Aristotle & Simonides
thoughte good to be thoroughly obser-
ued (to wit) y^e there shoulde either be
in deede a certain & sure order in tea-
ching, or els at y^e least excogitated &
suppo-

of Memorie.

supposed. Order consisteth in a certayne proportion and conuerſion. And if you take anye one thyng of thoſe that are ſet in an exquisite & perfect order, the reſte will followe ſo the with by a certayne neceſſarye continuation eyther of Nature or of Arte. It is more ouer to bee obſerued, that we doe meditate manye tymes thoſe thinges that we haue learned: ſo be the nourishementes of the mynde digeſted, and as it care toured into the minde. It is verie good alſo to reuiewe and rehearſe verie often ſuche thinges as are committed to the Memorie, with an elegant oration or a ſweete ſonge, as it is heretofore declared. For pleaſure is the ſauce of thinges, the ſoode of loue, the quickning of the wit, the nourisher of the affection, and the ſtrength of the Memorie. The ſoule alſo muſt be purged from euil thinges, that it maye be filled w good thinges:

And

The Castell.

And we must humbly desyre of God
with a faithfull prater to graunt vs
his spirite of wisedomme and know-
ledge for our Lorde Iesus Christes
sake, to whome with the father & the
holpe Ghoste be all honour,
laude and glorie, for
euer and euer.

Amen.

Memorie sayeth.

To hym that would me gladly gaine:
These three preceptes shal not be vaine.
The first is wel to vnderstand:
The thing that he doth take in hand,
The seconde is, the same to place:
In order good, and formed race.
The thirde is, often to repeate:
The thing that he would not forgeate.
According to, this Castell stronger:
Great vertue commes er it be longer.

FINIS.



God
at his
sole
miles
of the
and
will
with
case
which
is
to see
the
great
and
a man
in his
life
as
could
be
non
little
rolls
that